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KYNASTON, HERBERT

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# GREEK IAMBIC VERSE

# EXERCISES

IN THE COMPOSITION OF

# GREEK IAMBIC VERSE

BY

TRANSLATION FROM ENGLISH DRAMATISTS

*With INTRODUCTION and INDEX of PHRASES &c.*

ARRANGED BY

HERBERT KYNASTON, M.A.

(Formerly Snow)

PRINCIPAL OF CHELTENHAM COLLEGE

COLUMBIA COLLEGE DEPARTMENT of GREEK.

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# PREFACE.

At a time when the usefulness of all Verse Composition is being so generally questioned, and schoolboys are beginning to speculate upon the possibility of passing through a University career without any knowledge of Greek, it may be considered a lost labour to compile an Exercise Book for instruction in Greek Iambics. But as long as the works of the Greek Tragedians live, we must hope that some desire will survive of becoming familiar with the language in which they wrote and the metre in which the thoughts and actions which they presented to their Athenian audience were arranged: and this familiarity cannot be attained without actually handling and modelling the material to which they gave such perfection of form and such vigour of life. The discipline by which this study is to be matured must be at first more or less mechanical, and the student must accustom himself to the manipulation of words and phrases into the requisite shapeliness

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of metrical form and rhythmical balance, before he can indulge in any higher aspiration after the ideal of poetic art. Therefore the Exercises in this book are intended to help him in learning this manipulation; and by the dissection of pieces already translated by scholars of eminence, to show the process by which the results have been attained.

It is undoubtedly a very difficult thing to find the particular Greek word or phrase by which some one else has intended the English which he considers its equivalent to be rendered: perhaps there is but one thing more difficult, and that is to hit upon the particular English word or phrase which is most likely to be rendered by the Greek which will suit the occasion. The art of composing Greek Verse, however, is more teachable, I believe, than that of composing Latin; and therefore I have more hope of the possible success of this book. It is true that no good English-Greek Lexicon exists: but the struggling composer will be all the more benefited by the additional trouble involved in first forcing his memory to produce some word, and then investigating its fitness in a Greek-English Lexicon. A Gradus, in Greek Composition, is not needed, as



there are few, if any, words in which the quantity of any syllable is not after a very brief experience manifest to one who thoroughly learns a few simple rules such as will be set forth in the Introductory Remarks to these Exercises.

It only remains for me to express my gratitude to the Rev. F. St. John Thackeray and J. E. Sandys, Esq., for some translations of theirs which they have allowed me to use; and especially to the Rev. H. A. Holden for the numerous extracts which by his favour I have made from his 'Folia Silvulæ;' and to apologise to them for having mutilated these pieces past recognition, in the faint hope that they may recover some slight resemblance to their originally elegant form.

H. Kynaston.

Cheltenham: *May* 25, 1879.

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# EXERCISES

IN THE COMPOSITION OF

# GREEK IAMBIC VERSE.

## *INTRODUCTORY REMARKS.*

It is presumed that the student of Greek Verse Composition who uses this book will be already familiar with the ordinary rules for the Rhythm and Cæsuras of the Tragic Trimeter Iambic, and have had some practice in applying them. A few remarks on Prosody and Language, however, may still be requisite, or at least not superfluous.

### I. Quantity of Vowels.

1. ε and ο before single consonants are, of course, always short.

2. η and ω are always long.

3. Diphthongs are always long, except οι in the words οἷος, τοιοῦτος, τοιόσδε, ποιῶ.

4. α, ι, υ, before single consonants are more frequently short than long, except where α is the result of a contraction or crasis, or follows ρ; or where υ is in the penultimate syllable of the future or first aorist of a verb with a vowel stem. But, as no general

rules can be framed for these vowels, their quantity in different words must be ascertained by experience. Before vowels, they are sometimes long; e.g. *α* in such words as *κάω* and *κλάω* (which are Attic forms of *καίω* and *κλαίω*)—*ι* in *ἰάομαι* and its derivatives, and in *ἀνία, αἰκία, κονία, ἵημι*—*υ* in *λύω, ὕει, δακρύω*.

5. All vowels are long before

(i.) A double consonant.
(ii.) Two liquid consonants.
(iii.) Two mute consonants.
(iv.) *σ* with any other consonant.
(v.) A liquid followed by a mute consonant.
(vi.) *βμ, βν, γμ, γν, δν*.

6. A short vowel becomes common in the middle of a word, before all other combinations of two consonants in which a liquid follows a mute; and is generally lengthened at the end of a word, when it is also the end of a foot, and the following word begins with *βλ, γλ*, or *ῥ*.

## II. Elision.

1. Only short vowels can be elided. (There are, however, two instances in Aristophanes [*Nubes*, 780, 988] in which the diphthong *αι* of the infinitive is elided.)

2. *υ* is never elided.

3. *ῑ* is very rarely elided when it is the termination of the dative singular; and never when it is the termination of the dative plural, or of the nominative or accusative of a noun, or in the words *τί, ὅτι, περί*.

4. The final syllable of *οἶμαι* is sometimes elided before *ὡς*.



## III. Hiatus.

1. Vowels that cannot be elided must not be left open at the end of a word before a vowel.

2. Exceptions to this rule are *τί, ὅτι, περὶ, εὖ*.

## IV. Crasis.

1. *καὶ, τοὶ*, and the definite article, are combined with the initial vowels of succeeding words according (in most instances) to the ordinary laws of contraction; and the instances where they deviate from these should be learned from a good Greek grammar.

2. *ἐγῷδα* for *ἐγὼ οἶδα*, and *μοὐστὶ* for *μοι ἐστὶ*, are doubtful examples of crasis, of which the former should probably be referred to Synecphonesis, and the latter to Prodelision.

## V. Synecphonesis.

1. A long vowel or diphthong at the end of a word sometimes is combined with a succeeding vowel or diphthong into one syllable without a formal crasis. The principal instances are *ἢ, μὴ, ἐπεὶ, ἐγὼ*, before *οὐ*: *μὴ* and *χρὴ* before *εἰδέναι*: *ἐγὼ* before *εἰμί*.

2. A rare instance, *μὴ ἀδικεῖν*, occurs in Eur. *Hipp.* 997.

3. To this should also probably be referred the coalition *ἐγὼ οἶδα*.

## VI. Prodelision.

1. A long vowel or diphthong at the end of a word very frequently elides a succeeding short vowel.

2. The short vowel thus elided is, with very few exceptions, the *ε* of the syllabic augment, or of *ἐν* or *ἐπί* and words compounded with them, or of *ἐγώ*.

## VII. Synizesis.

1. Two syllables in the same word are sometimes combined without a formal contraction.

2. The most common instances are genitives in εω and εως: and all cases of θεός. Less common are genitives in υων and υοιν, as Ἐρινύων, δυοῖν; and εᾶ, as ἀλλ' εᾶ.

### Language.

The dialect of the Greek Tragedians is the Middle Attic; so that in Greek Iambic composition the augment must not be omitted, except in long narrative speeches which partake of an Epic character: all contracted forms of verbs must be used: and σσ be preferred to ττ. Some Ionic forms are generally admissible, such as ξεῖνος, μοῦνος, οὔνομα, γούνατα, δουρὶ, μέσσος, ζόη, εἵνεκα: and some Doric forms, as κυναγὸς, ποδαγὸς, λοχαγὸς, ὑπαδὸς, δαρὸν, ἕκατι, Ἀθάνα, κάρανον: and in Æschylus the Æolic forms πεδάρσιος, πεδαίχμιος, πεδάορος.

Other notable peculiarities are νιν, σφε (him, her, or them); ὅτου, ὅτῳ, ὅτοις (from ὅστις); ἦσθα and ἔφησθα: πτόλις for πόλις (when the preceding syllable requires lengthening); ἡμὶν and ὑμὶν (with final syllable short).

### Syntax.

1. The imperative is used idiomatically in relative clauses following a question, as if attracted to the imperative which follows. Such questions are generally introduced by οἶσθα, as οἶσθ' οὖν ὃ δρᾶσον, *Hec.* 225, and οἶσθα νῦν ἃ μοι γενέσθω, *I. T.* 1204.



2. The infinitive is used—

(i.) In prayers, with ellipse of δὸς, δότε, or εὔχομαι.

(ii.) With the article τὸ to express a consequence.

3. The aorist participle is used with ἔχω as equivalent to a perfect.

4. Certain special phrases for the use of prepositions should be remarked and remembered; as,

(i.) ἀμφὶ, διὰ, ἐκ, πρὸς, with nouns used adverbially; e.g. ἀμφὶ τάρβει, 'in terror'; διὰ τάχους, 'quickly'; δι' ὀργῆς, πρὸς ὀργὴν, 'angrily'; ἐξ ἴσου, 'equally'; ἐκ βίας, πρὸς βίαν, 'violently'; πρὸς ἡδονὴν, 'agreeably.'

(ii.) δι' ἔχθρας, διὰ δίκης ἰέναι τινὶ, 'to quarrel,' 'go to law.'

(iii.) ἐκ, referring to a change of condition; as, τυφλὸς ἐκ δεδορκότος, 'once clear-sighted, now blind.'

(iv.) ἐπὶ ξυροῦ, ἐπὶ σμικρᾶς ῥοπῆς, 'at a crisis.'

(v.) ἐπ' ἐξειργασμένοις, 'when the deed is done.'

5. A genitive of relation follows adjectives (generally verbal) compounded with ἀ privative, where part of such adjective is so connected with the following genitive as to have the appearance of governing it; e.g.

ἄποπτος ὀμμάτων, 'out of sight.'
ἄθικτος ποίμνης, 'untouched by the flock.'
ἄθικτος ξυροῦ, 'unshaven.'
ἄφθεγκτος λόγων, 'dumb of speech.'
ἄγευστος κακῶν, 'without taste of woe.'
ἄχαλκος ἀσπίδων, 'without brass of shield.'

ἄσκευος ἀσπίδων, 'unfurnished with shields.'
ἄφρακτος φίλων, 'unfenced by friends.'
ἄφωνος ἀρᾶς, 'without utterance of prayer.'
ἀψόφητος κωκυμάτων, 'without clamour of lamentation.'

6. Generally the Greek tragedians express themselves with great indulgence in Pleonasm and Periphrasis, and pile up epithets and synonyms upon one word or idea. 'A brother,' e.g. is called ξύναιμον ὄμμα ἀδελφοῦ: 'a king' might be entitled κλεινὸν προσώπον τυραννικοῦ σέβας: 'a wall' is expanded into σεμναὶ παλαιῶν τειχέων περιπτυχαί: things which are 'known' are also 'not unknown,' and persons who are 'willing' are also 'not unwilling': and such Pleonasms are elements of strength, where in Latin verse they would rather betray weakness.

N.B.—An English-Greek Vocabulary, containing nearly all the words in the Exercises of this Part, will be found on page 82. No English-Greek Lexicon should be used.

An index of words representing leading ideas in tragic poetry, furnished with phrases taken from Æschylus, Sophocles, and Euripides, will be found following the exercises. It is hoped that this may be of use as a vocabulary of combinations for some time after these exercises have been done, and done with.



# PART I.

## Exercise 1 (*a*).

Two voices are there: one is of the sea,
One of the mountains; each a mighty voice:
In both from age to age thou didst rejoice,
They were thy chosen music, Liberty.

At the first survey of a passage of English poetry which has to be rendered into Greek Iambic verse, we naturally look for some words or phrases upon which to build the framework of our translation. For these we must draw upon our memory of Greek dramatists, and select some expressions that will suit the English, and guide us as to the arrangement of the lines. The four lines which are here proposed for translation present no very striking opportunities of this kind; but the words 'from age to age' naturally suggest τὸν δι' αἰῶνος χρόνον, and for 'Liberty' we shall of necessity put τοὐλεύθερον, which will find its most appropriate place at the end of the fourth line. The first two lines present no special difficulty, only we must observe that 'each' of two things is not ἕκαστος, but ἑκάτερος, and that, as θάλασσα is a word better adapted for the former than the latter half of a line, it will be as well to invert the order of the two sentences 'one is of the sea, one of the mountains.'

Some such process as the above should be adopted with all passages for translation.

Take for a literal adaptation of these four lines the following:

There are two voices (*dual*): one is born of the mountains,
Another of the sea: each mighty.
In both rejoices (pf. of γηθέω) for ever (*as above*)
As in chosen (ἐξαίρετος) melodies, Liberty.

---

EXERCISE 1 (*b*).

There came a tyrant, and with holy glee
Thou fought'st against him; but hast vainly striven:
Thou from thy Alpine holds at length art driven
Where not a torrent murmurs heard by thee.

Make five lines of these four. Some more personal agent than τοὐλεύθερον must be introduced as the subject of the verbs 'fought'st,' &c.; and the expression 'Alpine holds' requires expansion by Periphrasis so common to the Greek tragedians.

Say 'thou, πρεσβίστη Θέμι, joined'st battle, righteously rejoicing (κεχαρμένη), and wrestling in vain from fenced places and lofty summits art driven out (perfect) [to a place] where thou hearest nowhere a torrent's voice (βόαμα χείμαρρον).'

---

EXERCISE 1 (*c*).

Of one deep bliss thy ear hath been bereft:
Then cleave, O cleave to that which still is left.
For, high-souled maid, what sorrow would it be,
That mountain floods should thunder as before,



And ocean bellow from his rocky shore,
And neither awful voice be heard by thee!

*Wordsworth.*

This will require eight lines.

'Of one deep bliss,' &c., say, 'Of this one (θάτερον) charm of hearing already thou hast been deprived (ἀποστερέω),' and finish 2nd line with 'but, O high-souled maid.'

3rd line, 'thou must (ἓεῖ) hold on to the joy that is left (pf. part.).'

4th line, 'for what fortune could be more grievous than this.'

5th line, 'if mountain streams,' &c. Expand the word 'thunder' into 'give a deeply-roaring sound,' or the like; and 'ocean' into 'utterance of waves of the sea.'

8th line, 'and thyself should'st hear neither σεμνὸν μέλος.'

---

EXERCISE 2.

How blest is he who his progenitors
With pride remembers, to the listener tells
The story of their greatness, of their deeds;
And silently rejoicing, sees himself
Linked to this goodly chain! For the same stock
Bears not the monster and the demigod:
A line, or good or evil, ushers in
The glory or the terror of the world.

*A. Swanwick, from Goethe.*

'With pride remembers'—say, 'remembering re-

joices': 'to the listener'—say, 'in conversation' (λόγων ξυναλλαγαί). 'Sees himself linked to this goodly chain'—say, 'adding himself with pleasure to the number of illustrious men.' So much in four lines: Then, 'an οἶκος does not at once φιλεῖ σπείρειν, &c. (monster, ἀλάστωρ); but a seed of many both good and bad brings to mortals ruin or preservation.'

---

### Exercise 3.

Heaven doth with us as we with torches do;
Not light them for themselves; for if our virtues
Did not go forth of us, 'twere all alike
As if we had them not. Spirits are not finely touched
But to fine issues; nor nature never lends
The smallest scruple of her excellence,
But like a thrifty goddess, she determines
Herself the glory of a creditor,
Both thanks and use. *Shakspeare.*

First two lines thus.—'Heaven (θεὸς) uses mortals, as mortals use lamps, which shine not for their own sake.'

Next two:—'For all our virtues that (ἀρετῶν ὅσαι) are hidden, it is as if (ὅμοιον ὡς εἰ),' &c.

5. 'Spirits (φρένες) are not aroused finely,
6. save τῶν καλῶν ἕκατι.
7. Scruple (λεπτὸν) . . . excellence (χρήματα),
8. unless like some prudent goddess she determines (aorist)
9. use and thanks, the glory of the lender (partic.).'



### Exercise 4 (*a*).

A little onward lend thy guiding hand
To these dark steps, a little further on:
For yonder bank hath choice of sun or shade;
There am I wont to sit, when any chance
Relieves me from my task of servile toil,
Daily in the common prison else enjoined me;
Where I, a prisoner chained, scarce freely draw
The air imprisoned also, close and damp,
Unwholesome draught. But here I feel amends,
The breath of heaven fresh blowing, pure and sweet,
With day-spring born: here leave me to respire.

1. 'Guiding.' πόμπιμος. ὦ τέκνον, or the like, may be inserted in one of the first two lines.
3. 'For there, I ween, the θᾶκος has either shade,
4. or pleasant warmth: here I am wont (φιλῶ),
5. 6. if chance shall have freed me βαναύσων πόνων which I bear daily
7. in prison (εἱρκταῖς), where bound (ζυγεὶς) in chains,
8. 9. I scarcely draw the breezes imprisoned also (ξύνοικος), and the πνιγηρὸν breath of damp air and unwholesome (νάσου βρύων).
10. 11. Here, however, a godlike wind sweet ἱλέῳ πνοῇ makes amends (τίνει ποίνας) for the evils
12. appearing ἔωθεν: set me down here.'

---

### Exercise 4 (*b*).

This day a solemn feast the people hold
To Dagon their sea-idol, and forbid

Laborious works—unwillingly this rest
Their superstition yields me—hence, with leave
Retiring from their popular noise, I seek
This unfrequented place to find some ease,—
Ease to the body some, none to the mind
From restless thoughts, that like a deadly swarm
Of hornets armed, no sooner found alone,
But rush upon me thronging, and present
Times past, what once I was and what am now.

1. 'On this day the πάνδημος λεὼς
(2. 3. and part of 4.) holds (δαίνυσι) feast, &c. . . . and orders (aorist) cessation of . . . toils to all,
(rest of 4. 5.) unwilling giving rest to me also θεῶν ἕκατι. Wherefore now
6. I seek leisure away from men,
7. 8. if I can lighten (aor. subj.) my body; but my spirit the ἐπιστροφαὶ of myriad annoyances grieve,
9. which like wasps, if I chance to be alone,
10. sting me, my present (παρεστῶσαν) fortune
11. 12. when I compare (participle) with the former and [think] from what [state] fallen with what calamities I am oppressed (ἐλαύνομαι).'

---

Exercise 4 (*c*).

O wherefore was my birth from Heaven foretold
Twice by an angel? who at last in sight
Of both my parents all in flames ascended
From off the altar, where an offering burned,
As in a fiery column charioting
His godlike presence, and from some great act



Or benefit revealed to Abraham's race.
Why was my breeding ordered and prescribed
As of a person separate to God,
Designed for great exploits, if I must die
Betrayed, captived, and both my eyes put out,
Made of my enemies the scorn and gaze,
To grind in brazen fetters under task
With this heaven-gifted strength?

1. and part of 2. 'Why did godlike herald foretell my birth twice and not once?
3. ascended, αἰθέρ' εἰσέδυ,
4. rapt in fiery blasts away from
5. the altar burning with ἔμπυρα, aloft,
6. riding (ὀχούμενος) on rays like a God, leaving
7. some great benefit to mortals; and why
8. did he thus prescribe my παίδευσις
9. as of one brought up and consecrated to God
10. for great deeds, if I must die blind
11. &c. . . . &c., a laughing-stock to enemies
12. 13. 14. and a pleasant spectacle, how weighed down with brazen chains at the mill I disgrace my godlike strength with φορτικὸς labour?'

---

Exercise 4 (*d*).

O glorious strength
Put to the labour of a beast, debased
Lower than bond-slave! Promise was that I
Should Israel from Philistine yoke deliver.
Ask for this great deliverer now, and find him
Eyeless in Gaza, at the mill with slaves,

Himself in bonds under Philistian yoke.—
Yet stay, let me not rashly call in doubt
Divine prediction. What if all foretold
Had been fulfilled but through mine own default!
Whom have I to complain of but myself?
Who, this high gift of strength committed to me,
In what part lodged, how easily bereft me,
Under the seal of silence could not keep,
But weakly to a woman must reveal it,
O'ercome with importunity and tears. *Milton.*

1–4. 'O glorious body how thou fulfillest (ἀντλῶ) labours of a beast, a lot worse than slaves! Did not a report once come to me θεόθεν that I should free my race from suffering ill ὑπ' ἐχθρῶν?' ('From suffering,' same construction as after verbs of hindrance.)

5. 6. 7. 'And now ye see me, the great deliverer, grinding, &c. . . . in Gaza, bound a captive with other slaves.

8. 9. Yet what say I? how ought I with daring mind to question (ἐλέγχειν) the unerring prophecies of God;

10. 11. for they are ζῶντα and would have found a destined end, if τοὐμὸν had not failed (σφάλλομαι)?

12. Who shares with me the blame of this?

13–17. who, νέμων the holy gift of strength, which had (partic.) such a position and [was] an ἄγρευμα φαῦλον to enemies, defile the ὅσια θεσμὰ of silence, and betray [it] weakly to a woman, conquered by tears and supplication.'

---



EXERCISE 5.

Even to the utmost I have been to thee
A kind and a good father; and herein
I but repay a gift which I myself
Received at other hands; for, though now old
Beyond the common life of man, I still
Remember them who loved me in my youth.
Both of them sleep together; here they lived
As all their forefathers had done; and when
At length their time was come, they were not loth
To give their bodies to the family mould.
I wish that thou should'st live the life they lived.

Take the English as far as 'received at other hands' for the first three lines; 'repaying a gift,' ὑπουργήσας χάριν, ὥνπερ κ. τ. λ. For the next three lines, as far as 'in my youth'; for 'beyond the common life,' say older ἢ κατά. 'I remember ἐς τοσόνδε γ' ἡμέρας': 'loved' (dual; use στέργω).

7. 'They sleep, being two, in the same bed.

8. Here they dwelt where their γεννήτορες did.

9. And when the time came to end life

10. they delayed not (ὀκνέω) the destiny of πάτρῳος τάφος.

11. Thus I wished (impf.) thee also βιῶναι.'

---

EXERCISE 6.

Hark! in the trembling leaves
Mysterious whispers: hark! a rushing sound

Sweeps through yon twilight depth : e'en now they
come,
They throng to greet their guest ! And who are they
Rejoicing each with each in stately joy,
As a king's children gathered for the hour
Of some high festival ? Exultingly
And kindred-like, and godlike, on they pass,
The glorious wandering shapes ! Aged and young,
Proud men and royal women ! Lo my race,
My sire's ancestral race !

*Hemans (from Goethe).*

1. 'What voice's murmur rustles in the boughs ?
2. the breathings of what sounds in the shadow ?
3. They have come to see the ἐπήλυδες.
4. 5. What τάξις fair to see comes like (ἐμφερὴς) a company of venerable kings?
6. 7. 8. Boys, old men, men mingled with women, like one another and the gods too, approach : but now I perceive (νοῶ)
9. they are the ἀρχηγεται of our race.'

---

EXERCISE 7.

I well remember too (for I was present)
When in a secret and dead hour of night,
Due sacrifice performed with barbarous rites
Of muttered charms and solemn invocation,
You made the Magi call the dreadful powers
That read futurity, to know the fate
Impending o'er your son : their answer was
'If the son reign, the mother perishes.'
'Perish,' you cried, 'the mother—reign the son !'



He reigns, the rest is Heaven's ; who oft has bade,
Even when its will seemed wrote in lines of blood,
The unthought event disclose a whiter meaning.

*Gray.*

A woman is speaking.

1. 'I happened to be present, and remember (μνείαν ἔχω)
2. how once ἀωρόνυκτος secretly in darkness
3. you sacrificed, as is customary among barbarians,
4. muttering a song, using solemn λιταὶ,
5. 6. 7. and raised up the Magi to call the dread δαίμονες, who know the future, to disclose to you the fate near your child ; and their word was,
8. 'tis fated that the mother perishes, if the child reigns (partic.).
9. Let the mother perish, you said ; let the child reign.
10. He reigns—and the rest is a care to the gods,
11. who often bid (aorist), when in blood
12. 13. they seemed to write the tablet, an unexpected συμφορὰ to mean (θέλειν) something (ἄλλα) whiter.'

---

EXERCISE 8.

Ye elves of hills, brooks, standing lakes and groves ;
And ye that on the sands with printless foot
Do chase the ebbing Neptune, and do fly him
When he comes back ; you demi-puppets that
By moonshine do the green sour ringlets make,
Whereof the ewe not bites ; and you, whose pastime
Is to make midnight mushrooms, that rejoice

To hear the solemn curfew; by whose aid,
Weak masters though ye be, I have bedimm'd
The noon-tide sun, called forth the mutinous winds,
And 'twixt the green sea and the azured vault
Set roaring war: to the dread rattling thunder
Have I given fire, and rifted Jove's stout oak
With his own bolt: the strong-based promontory
Have I made shake, and by the spurs plucked up
The pine and cedar: graves at my command
Have waked their sleepers, oped and let 'em forth
By my so potent art. *Shakspeare.*

1—cæsura of 5. 'Hail, all nymphs of hills, &c. . . . and all who παράκται with uncertain tracks pursue the flight of the sea god, then in the ἐπιδρομή of the tide, fly παλίσσυτοι—

(Rest of 5. 6. 7.) ὦ τυπώματα of shapeless shapes, which dance round (περιχορεύω) when the moon shines the circles of the meadows, εὐθαλεῖς

(8. 9. half of 10.) and untouched by flocks (genitive) and sport as-ye-make (particip. ἐκπορῶ) midnight μύκητες, pleased with the sound of evening κώδων;

(Rest of 10. 11. 12.) having the aid of whom, though of-yourselves ye avail (partic. κρατῶ) nought, I made Phœbus ἐπάργεμος of noon-day light,

(13. 14. half of 15.) and raising strife of winds, I set up loud-roaring contention between the κυάνεος πόλος and the grey sea;

(Rest of 15. 16. 17.) and to the ὑπερτόνοι βρονταί I gave flame, and split-asunder deeply-rooted oaks with the αὐτογέννητον bolt of Zeus,

18. 19. 20. 21. and shook the foundations of promontories, and πρεμνόθεν together tore-up the pine



and cedar; and at my command the tomb raised up the dead, and, opened (pf. part. with synizesis) by my incantations, sent [them] forth (ἐξανίημι).'

---

EXERCISE 9.

How use doth breed a habit in a man!
These shadowy, desert, unfrequented woods
I better brook than flourishing peopled towns:
Here can I sit alone unseen of any,
And to the nightingale's complaining notes
Tune my distresses and record my woes.
O thou that dost inhabit in my breast,
Leave not the mansion so long tenantless,
Lest, growing ruinous, the building fall,
And leave no memory of what it was!
Repair me with they presence, Silvia;
Thou gentle nymph, cherish thy forlorn swain!
*Shakspeare.*

Translate this exactly line for line.

1. 'τὸ ξυνηθὲς breeds νόμους.'
3. εὔανδροι πόλεις.
4. Unseen of any, ἄπτοπτος ὀμμάτων·
6. I sing σύμφωνος, &c.
9. 'Lest it perish πρεμνόθεν becoming rotten,
10. and all proof of its former existence (partic.) be annihilated (ἀϊστῶ).'
11. repair, κουφίζω. Insert Σιλβία in last line.

---

### Exercise 10.

Life, life, my father,
My venerable father, life has charms
Which we have ne'er experienced. We have been
But voyaging along its barren coasts,
Like some poor ever-roaming horde of pirates,
That, crowded in the rank and narrow ship,
House on the wild sea with wild usages,
Nor know ought of the mainland but the bays
Where safeliest they may venture a thieves landing.
Whate'er in the inland dales the land conceals
Of fair and exquisite, O! nothing, nothing
Do we behold of that in our rude voyage.

*Coleridge (from Schiller).*

1. 2. and half of 3. 'There are to life, father, O venerable father (πατρὸς σέβας), there are sweet things to life of which life distributes not among us a share.

(Rest of 3. 4.) To us was only a voyage along a barren sea shore,

5. as some poor company of pirates wanders

6. who, συστραφέντες in their dirty narrow ship,

7. live wildly upon the wild sea,

8. 9. knowing no mainland except in what bays (ὅπου κόλπωι) they may disembark most safely.

10. 11. 12. But all that the land hides (aorist) within dales, pleasant and most beautiful, we saw nothing, nothing at all, while sailing, [we] a hard race.'

---



### Exercise 11 (*a*).

*Comus.* What chance, good lady, hath bereft you thus?
*Lady.* Dim darkness and this leafy labyrinth.
*C.* Could that divide you from near-ushering guides?
*L.* They left me weary on a grassy turf.
*C.* By falsehood, or discourtesy, or why?
*L.* To seek i' the valley some cool friendly spring.
*C.* And left your fair side all unguarded, lady?
*L.* They were but twain, and promised to return.
*C.* Perhaps forestalling night prevented them.
*L.* How easy my misfortune is to hit!
*C.* Imports their loss, beside the present need?
*L.* No less than if I should my brothers lose.
*C.* Were they of manly prime, or youthful bloom?
*L.* As smooth as Hebe's their unrazored lips.

1. Bereft, ἐρημόω.

2. δύσποροι ὁδοί.

3. Divide, νοσφίζω: near-ushering, πλήσιος.

5. 'Do you speak of some craft, or τρόποι φρενῶν!'

7. Unguarded, ἄφρακτος.

8. 'But being two, they said they would be-here (ἥκω) immediately.'

10. Easy to hit, εὐμαθὴς τυχεῖν.

11. 'Dost thou regret them (σφε) more than this need?

12. Yes (γε), so much as if, &c.

13. [Were they] ἡβῶντες or flourishing in the prime of manhood?

15. [Their] lip untouched of razor to behold, like Hebe's.'

---

### Exercise 11 (*b*).

'. Two such I saw, what time the laboured ox
In his loose traces from the furrow came,
And the swinked hedger at his supper sat;
I saw them under a green mantling vine
That crawls along the side of yon small hill,
Plucking ripe clusters from the tender shoots:
Their port was more than human as they stood;
I took it for a fairy vision
Of some gay creatures of the element,
That in the colours of the rainbow live,
And play i' the plighted clouds. I was awe-struck,
And as I passed, I worshipped. If those you seek,
It were a journey like the path to heaven
To help you find them. *Milton.*

1. 2. 'Two-such I saw when the oxen set free (ἀνίημι) from the rein were proceeding homeward from the field,

3. and the γεωργὸς sat supping after (ἐκ) labour:

4. I saw them under the shade of green vine

5. which thou seest creeping, &c.,

6. plucking (καρποῦμαι), &c.;

7. more than human (οὐ κατ' ἄνθρωπον)

8. 9. I thought (ἐλπίζω) to see a divine vision of bright πρόσωπα in the dwellings of the sky,

(10. 11. and part of 12.) playing within the ποικίλματα of Iris, dwelling-in the folds of clouds: and astonished and worshipping I passed by.

(Part of 12. 13. 14.) If you miss these, I would go rejoicing as to the dwellings of heaven κατὰ ζήτησιν of these, dear lady.'



### Exercise 12.

*Miriam.* And thou canst speak thus with a stedfast voice,
When in one hour may death have laid in the dust
Those breathing, moving, valiant multitudes?

*Salone.* And thou! oh thou, that movest to the battle
Even like the mountain stag to the running river,
Pause, pause, that I may gaze my fill.

*M.* Our father!
Salone, is't our father that thou seest?

*S.* Lo! lo! the war hath broken off to admire him!
The glory of his presence awes the conflict.
The son of Cæsar on his armed steed
Rises, impatient of the plumed helms
That from his sight conceal young Amariah!

*M.* Alas! what means she! Hear me yet a word!
I will return or e'er the wounded men
Require our soft and healing hands to soothe them.
Thou'lt not forget, Salone—if thou seest
Our father in the fearful hour of peril,
Lift up thy hands and pray. *Milman.*

1. 2. 3. 4. 'Dost thou dare from an ἄτρεστον στόμα to utter this, when in a moment's ῥοπὴ death might be able to mingle with this dust the living (ἔμψυχος), eager and quickly-moving (αἴολος) crowd of men?

5. 6. 7. And oh thou (masculine) who rushing-forth proceedest to battle, as an ὀρειβάτης stag longs for the stream, stay (ἐπέχω) that I may be filled with the sight!

8. Seest thou our (ἁμὸς) father, dear sister?

9. καὶ μὴν the host standing-apart has wondered (see Introductory Remarks, Syntax 3).

10. for the light of [his] presence awes (aor. ἐκπλήσσω) Ares.

11. 12. 13. And standing up on his armed horse the king is-vexed-with (δυσφορῶ) the shady crests, which prevent (partic.) him from seeing valiant Amphion.

14. Alas, what is this word? but hear me.

15. 16. I will return before the wounded require πρὸς ἡμῶν a healing right-hand;

17. 18. 19. and let it be thy care, if ever thou seest the father in danger (see Introductory Remarks, Syntax 4), to supplicate the heaven-dwelling gods with upliftings of hands.'

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EXERCISE 13.

It must be:

And yet it moves me, Romans! it confounds
The counsels of my firm philosophy,
That Ruin's merciless ploughshare must pass o'er,
And barren salt be sown on yon proud city.
As on our olive-crowned hill we stand,
Where Kedron at our feet its scanty waters
Distils from stone to stone with gentle motion,
As through a valley sacred to sweet peace,
How boldly doth it front us, how majestically!
Like a luxurious vineyard, the hill side
Is hung with marble fabrics, line o'er line,
Terrace o'er terrace, nearer still, and nearer
To the blue heavens. *Milman.*



1. 'This is decided (ἄραρε) and there is no-longer a turning-back.

2. And yet, dear Romans, this thought

3. 4. moves, disturbs my heart and seems to confound the law of things long-ago δεδογμένα,

5. 6. 7. that Ruin's, &c. . . . should destroy this lofty-towered city, and upon these ἐρείπια salt be sown, a fruitless seed.'

8–12. The next *four* lines of the English. A hill περιστεφὴς with olives—Κεδρῶν with small streams passes-over the stones καχλάζων—watering a valley καθιερωμένην with peace, &c. . . .

13. 14. 15. 'How loftily, &c. . . . the fronting (ἀντίπρωρος) appearance shows, and like luxuriant (ἁβρὸς) vines, the whole hill-side slope (κλιτὺς) glitters with hanging dwellings,

16. 17. 18. and more and more the luxury of kingly roofs, one after another filled-up in succession, raises its head tower-wise into the depth of sky.'

---

EXERCISE 14.

And Phaethon they found, or what seemed he,
Low lying in the reeds, a charred black mass,
Furrow'd with trenchant fire from head to foot.
Whom yet with reverent hands they lifted up
And bare him to the bank, and wash'd the limbs
In vain; and, for the burnt shreds clinging to him,
Robed the cold form in raiment shining white.
Then on the river-marge they scooped a grave
And laid him in the dank earth far apart,
Near to none else; for so the dead are laid

Whom Zeus, the Thunderer, hath cut off by fire.
And on the tomb they poured forth wine and oil.
Nor failed they to record in distich due
How from a kingly venture kingly fall
Resulted, and a higher than human fame.

*Worsley.*

1. 'Or what seemed he (say, "nay rather a ghost of a man")

2. was found in middle of reeds on-the-ground,

3. above and below all with the διάνταιον βέλος

4. already blackened and calcined.

5. 6. Nevertheless in reverent hands to the bank they raised his form, vain βάσταγμα, having-washed (fem.) it in vain,

7. 8. and clad cold limbs in white robes instead of rags with which he is surrounded (use relative attraction).

(9. 10. 11. and half of 12.) And they dig, &c. . . . and in moist ground hide far off, separate from others, the isolated (μονόζυξ) corpse;

(rest of 12. 13.) for thus is law to bury, &c. . . . (Five more lines for the rest.) Gifts and ἐπιτύμβιοι χοαί, &c. . . .; nor failed they, &c. . . . οὐκ ἀφίστανται τὸ μὴ οὐ—kingly venture, τύραννα τολμῶν.'

---

## Exercise 15.

Still stands the forest primeval; but far away from its shadow
Side by side, in their nameless graves, the lovers are sleeping:
Under the humble walls of the little Catholic churchyard,



In the heart of the city, they lie unknown and unnoticed.
Daily the tides of life go ebbing and flowing beside them:
Thousands of throbbing hearts, where theirs are at rest and for ever—
Thousands of aching brains, where theirs no longer are busy—
Thousands of toiling hands, where theirs have ceased from their labours—
Thousands of weary feet, where theirs have completed their journey!

*Longfellow.*

1. 'Up to this day stands the ancient forest,

2. 3. 4. but afar those-two who had a common love sleep λαχόντες a common sleep not overshadowed by boughs near one another in nameless graves;

(5. 6. and part of 7.) unknown, unnoticed in middle of city lies the pair (ξυνωρίς) enclosed in small περίβολος of the νεκροδέγμων τόπος.

(Rest of 7. 8–11.) Daily as in ebb and flow (δίαυλοι of waves) citizens frequent it in a tide, and the heart of ten thousand throbs; but meanwhile to these for ever there is forgetfulness and rest from evils.

12. Care troubles many,

13. but to these is rest and alleviation of toil;

14. to many labour (χεὶρ ἐργάτις), but to these refreshment;

15. 16. where [are] countless feet, subdued by toil, there these complete a long life.' (See Soph. *O. C.* 91.)

---

EXERCISE 16.

*Herald.* There now they rest: but me the king bade bear
Good tidings to rejoice this town and thee.
*Althæa.* Laud ye the gods: for this they have given is good,
And what shall be they hide until their time;
Much good and somewhat grievous hast thou said,
And either well: but let all sad things be,
Till all have made before the prosperous gods
Burnt offering, and poured out the floral wine.
Look fair, O gods, and favourable; for we
Praise you with no false heart or flattering mouth,
Being merciful, but with pure soul and prayer.
*H.* Thou hast prayed well: for whoso fears not these
But once being prosperous waxes huge of heart:
Him shall some new thing unaware destroy.

*Swinburne.*

1. 2. As in English: remember the word εὐάγγελος.

3. To give, πορσύνω,

4. What shall be, τὸ μόρσιμον.

5. Grievous, λυπηρῶς ἔχον.

6. Let be, χαιρέτω.

7. 8. 'Before all burn sacrifices before the gods that give well, and pour out the γάνος of the vine,

9–12. Look brightly (adj.), &c. . . . for with unflattering (ἀθώπευτος) tongues and from unlying minds we ἐπευφημοῦμεν, but with pure prayers and souls, being thus merciful.'

The rest literally: 'waxes huge of heart, ὀγκοῦμαι.'

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EXERCISE 17.

Once did she hold the gorgeous East in fee,
And was the safeguard of the West: the worth
Of Venice did not fall below her birth,
Venice the eldest child of liberty.
She was a maiden city, bright and free;
No guile seduced, no force could violate;
And when she took unto herself a mate,
She must espouse the everlasting sea.
And what if she had seen those glories fade,
Those titles vanish, and that strength decay;
Yet shall some tribute of regret be paid.
When her long life hath reached its final day;
Men are we, and must grieve when even the shade
Of that which once was great is passed away.

*Wordsworth.*

1. 2. 'Queen of Asia the golden once she was and προστάτης of the places πρὸς Ἑσπέρου,

3. for being eldest child of liberty,

4. she disgraced not by deeds her brilliant race,

5. free, ἄζυξ,

6. untouched by tricks (Soph. *O.C.* 1147), nor to-be-taken (verbal of ἁλίσκομαι) by plunder;

7. 8. there was no other husband ἀντὶ the ever-flowing sea, when she came to perfect wedlock,

9. fade (participle of αὐαίνω),

10. vanish, decay (participles);

11. however (γε μὴν), it is right to pay some share of regret,

12. when her long δίαυλος is being measured out,

13. 14. it behoves mortals born, when even the shadow of former brilliancy is gone, to mourn.'

---

### Exercise 18.

I have sent to seek him, and to find the body.
How dangerous is it that this man goes loose!
Yet must not be put the strong law on him:
He's loved of the distracted multitude,
Who like not in their judgment, but their eyes:
And where 'tis so, the offenders scourge is weighed,
But never the offence. To bear all smooth and even,
This sudden sending him away must seem
Deliberate pause: diseases desperate grown
By desperate appliance are relieved,
Or not at all. *Shakspeare.*

1. 'I have sent (aorist) to fetch (μετά) the corpse and him.

2. This man is no longer safe when loose (partic. ἀνίημι),

3. yet must we not restrain him by strength of law;

4. 5. being a friend of the light-minded people, who are wont to judge κατ' ὄμμα, and not according to judgment.

6. 7. And since [things] are so they reckon well the δίκαι of the receiver, not of the giver;

(Next four lines) and in order that all may be quiet it is right that this, &c. . . . &c. . . . deliberate pause (γνώμη παλαιά)—desperate, ἀμήχανος.'

---

### Exercise 19 (*a*).

O pardon me, my liege! but for my tears,
The moist impediments unto my speech,



I had forestalled this dear and deep rebuke,
Ere you with grief had spoke, and I had heard
The course of it so far. There is your crown;
And He that wears the crown immortally
Long guard it yours! If I affect it more
Than as your honour and as your renown,
Let me no more from this obedience rise—
Which my most inward true and duteous spirit
Teacheth—this prostrate and exterior bending!

1–5. 'Pardon me this, unless the tears, &c. . . . had restrained me, I should have anticipated thee uttering (ἐκβάλλω), &c. . . . grief both to thee to speak and to me to hear; receive this thy sceptre;

6. 7. and may He who wields (νωμῶ), &c. . . . guard this lawful γέρας long for thee.

8. 9. And if I long for it more than ἐφ' ὅσον belongs to your honour and established (κύριος) good-fame,

10. (literal),

11. 12. which γνησία φύσις within taught me, thus ἔξω falling ἕδραν χαμαιπετῆ.'

---

### Exercise 19 (*b*).

God witness with me, when I here came in,
And found no course of breath within your majesty,
How cold it struck my heart! If I do feign,
O let me in my present wildness die,
And never live to show th' incredulous world
The noble change that I have purposed!
Coming to look on you, thinking you dead,—

And dead almost, my liege, to think you were,—
I spake unto the crown as having sense,
And thus upbraided it: 'The care on thee depending
Hath fed upon the body of my father;
Therefore thou, best of gold, are worst of gold.'

*Shakspeare.*

1–4. '*Ζεὺς ξυνίστωρ*, when having-come hither I saw thee no longer being *ἔμπνους*, how great a cold was fixed in my heart: if I lie in this, may I die abiding in my present *ἀκοσμία*,

5. 6. not living so as to show to incredulous mortals how *καλλίνικος* a change I promise!

7–10. Looking on (*καραδοκῶν*) thee, seeming to see thee dead, and seeming I was myself found half-dead, I address the sceptre as an *ἔμφρων* [person], fashioning words and reproaching as follows:

11. 12. 13. "All the care that has dwelt-with thy fortunes has drunk my father's blood, wherefore thou, gold, *ὤφθης* to me counterfeit, although being most beautiful."'

---

## Exercise 20.

*Althæa.* Look ye say well and know not what ye say,
For all my sleep is turned into a fire
And all my dreams to stuff that kindle it.
*Chorus.* Yet one doth well being patient of the gods.
*A.* Yea, lest they smite us with some fourfoot plague.
*Ch.* But when time spreads find out some herb for it.
*A.* And with their healing herbs infect our blood.
*Ch.* What ails thee to be jealous of their ways?



*A.* What if they give us poisonous drinks for wine?
*Ch.* They have their will; much talking mends it not.
*A.* And gall for milk, and cursing for a prayer?
*Ch.* Have they not given life and the end of life?

*Swinburne.*

1. 2. 3. Turned into a fire;—say, 'changed as a fire:' stuff that kindles it—'*ὕλη* by which it shall be nourished.'

4. Being-patient—*καρτερῶν*.

6. Find out some herb for it—*ἐντέμνουσί τι*.

7. Yes, with such a drug as *νοσοῖ* the blood more.

8. Having suffered what art thou jealous of what they do?

9. Poisonous drinks—*ἰός*.

10. Much talking &c. . . . say, 'and there is no need of words.'

11. Prayer—*εὐχωλή*.

12. Have they not given? (present tense).

---

## Exercise 21.

Whate'er is human, to the human being
Do I allow; and to the vehement
And striving spirit readily I pardon
The excess of action. But to thee, my general,
Above all others make I large concession.
For thou must move a world, and be the master—
He kills thee who condemns thee to inaction.
So be it then! maintain thee in thy post
By violence. Resist the emperor,

And, if it must be, force with force repel:
I will not praise it, but I can forgive it.

1. 2. 3. 'I grant to mortals all human things, but for daring and striving (ἐραστήρως) spirits I have excuse, if they labour too much (περισσόν).

4. 5. And to thee of all, O general, very much must be granted, such-as would not [be] to others.'

6. Move the world—πᾶν μοχλεῦσαι.

7. 'He shall kill thee whoever shall link thy life to idleness.'

In the next four lines observe: thy post 'the rank which thou happenest to have by lot': if it must be &c. . . . 'ὡς δὴ about to overcome, if it is fitting, force by force.'

---

EXERCISE 22.

O mother, hear me yet before I die!
Hear me, O Earth! I will not die alone,
Lest their shrill happy laughter come to me
Walking the cold and starless path of Death
Uncomforted, leaving my ancient love
With the Greek woman. I will rise and go
Down into Troy, and, ere the stars come forth,
Talk with the wild Cassandra, for she says
A fire dances before her, and a sound
Rings ever in her ears of armed men.
What this may be I know not; but I know
That wheresoe'er I am, by night and day,
All earth and air seem only burning fire.

*Tennyson.*

1. 2. 3. Literally. Use τεθνήξομαι for 'I will die.'



4. 5. 6. 'When I creep [along] the cold &c. . . . of the dead, wanting comforters, leaving &c. . . . with the Pelasgic woman.

7. 8. 9. ἀλλ' εἶα, I will rise and go down to Troy, and before the stars come forth (προβαίνω) converse (ξυνάπτομαι λόγοις) with the φρενοβλαβὴς, I mean Cassandra.

9. 10. Rings in her ears—βάλλειν δι' ὤτων.

11. 12. 13. I know not what this is, but I know nevertheless, wherever I am &c. . . ., sky and earth seem (singular) all πάμφλεκτος.'

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EXERCISE 23.

Hold thy desperate hand:
Art thou a man? Thy form cries out thou art;
Thy tears are womanish; thy wild acts denote
The unreasonable fury of a beast:
Unseemly woman in a seeming man!
Or ill-beseeming beast in seeming both!
Thou hast amazed me; by my holy order,
I thought thy disposition better tempered.
Hast thou slain Tybalt? wilt thou slay thyself?
And slay thy lady too that lives in thee,
By doing damned hate upon thyself?
Why rail'st thou on thy birth, the heaven, and earth?
Since birth, and heaven, and earth, all three do meet
In thee at once; which thou at once would'st lose.
Fie, fie, thou sham'st thy shape, thy love, thy wit.

*Shakspeare.*

1. 'μὴ δῆτα, hold this raging hand.

2. Thy form accuses thee of being (participle) a man.

3. 4. thy tears [of being] a woman, and savage actions show the senseless λύσσα of an evil beast.

5. What art thou? a γύναιον wearing manly appearance,

6. or animal disgracefully showing a double nature?

7. 8. How thou didst astonish me! I would be willing to swear that thou hast a disposition more temperate than this.

9. Having slain Tybalt, then &c.

10. 11. And wilt thou destroy the wife living in thee, committing (cognate word) most hateful outrage against thyself?

12. Thou abusest thy birth &c.

13. 14. But heaven &c. . . . and birth in the third place (τρίτον) meet in thee—thou rejectest all at once.

15. Wit, νοῦς.'

---

## Exercise 24.

And with a grave mild voice Sohrab replied:—
'Desire not that, my father: thou must live.
For some are born to do great deeds, and live,
As some are born to be obscured, and die.
Do thou the deeds I die too young to do,
And reap a second glory in thine age.
But carry me with thee to Seistan,
And place me on a bed, and mourn for me;
And thou must lay me in that lovely earth,
And keep a stately mound above my bones,
And plant a far-seen pillar over all:



That so the passing horseman on the waste
May see my tomb a great way off, and say—
'Sohrab, the mighty Rustum's son, lies there,
Whom his great father did in ignorance kill'—
And I be not forgotten in my grave. *M. Arnold.*

1. 2. Literally.

3. 4. 'Some brilliant deeds and life await, others obscurity and darkness of tomb.

5. 6. 7. Do thou then such things as it is impossible for me, dying younger, to do; for a second summer of glory awaits thee old already.'

8. 9. Literal; use imperative.

10–14. 'Lay me in—κρύψαι ἐς.' Use δεῖ here for 'must,' and put the succeeding verbs in aor. infin.

15. 16. 17. 'There is-buried (perf.) the son of valiant father, whom &c. . . . ; and I shall live illustrious though dead.'

---

## Exercise 25.

*Polynices.* O altares of my country soile.
*Eteocles.* Whom thou art come to spoile and to deface.
*P.* O gods, give eare unto my honest cause.
*E.* With foren power his countrie to invade.
*P.* O holy temples of the heavenly gods.
*E.* That for thy wicked deeds do hate thy name.
*P.* Out of my kingdom am I driven by force.
*E.* Out of the which thou camest me for to drive.
*P.* Punish, O gods, this wicked tyrant here.
*E.* Pray to the gods in Greece and not in Thebes.
*P.* No savage beast so cruell nor unjust.

*E.* Not cruell to my country like to thee.
*P.* Since from my right I am wyth wrong deprived.
*E.* Eke from thy life, if long thou tarry here.
*P.* O father, heare what injuries I take.
*E.* As though thy divellish deeds were hid from him.
*Gascoigne.*

2. This and most of Eteocles' repartees should be introduced with γε. 'To spoil' (fut. participle).

3. 'I intend justice, hear my cause (τάμά), O gods.

6. Who hate thy name who doest (partic.) evil.

7. Am driven (perfect).

10. Call thou on Hellenic [gods], not gods of Thebes.

11. Thou conquerest in injustice the race of cruel beasts.

12. And thou conquerest me in cruelty (partic.) towards thy country.

14. Eke—μὲν οὖν.'

---

EXERCISE 26 (*a*).

*York.* See, see, King Richard doth himself appear,
As doth the blushing discontented sun
From out the fiery portal of the east;
When he perceives the envious clouds are bent
To dim his glory, and to stain the track
Of his bright passage to the occident.
Yet looks he like a king; behold his eye,
As bright as is the eagle's, lightens forth
Controlling majesty: alack, alack, for woe,
That any harm should stain so fair a show.



1. A person entering on the stage is introduced by καὶ μὴν ὅδε.

2. 'Like (δίκην) the sun blushing with anger,

3. when out of the shining eastern gate,

4. 5. 6. appearing he sees envious clouds about to dull his light and stain the march of his wheels as he goes (gen. part.) already the road towards the evening.

7. And yet he seems to look-upon as a monarch:

8. 9. for see how his eyes, burning like [those] of an eagle, flash a παντόσεμνον σέλας. Alas! (interjection *extra metrum*)

10. 11. 'Tis right (πάρεστι) to mourn, for would that no (μὴ ὤφελέν τι) harm ever touched such beauty!'

---

EXERCISE 26 (*b*).

*King R.* We are amazed; and thus long have we stood
To watch the fearful bending of thy knee,
Because we thought ourself thy lawful king:
And if we be, how dare thy joints forget
To pay their awful duty to our presence?
If we be not, show us the hand of God
That hath dismissed us from our stewardship:
For well we know, no hand of blood and bone
Can gripe the sacred handle of our sceptre,
Unless he do profane, steal, or usurp.
And though you think that all, as you have done,
Have torn their souls by turning them from us,
And we are barren, and bereft of friends;—
Yet know, my master, God omnipotent
Is mustering in his clouds on our behalf
Armies of pestilence: and they shall strike

Your children yet unborn and unbegot,
That lift your vassal hands against my head,
And threat the glory of my precious crown.
*Shakspeare.*

1. 2. 3. 'Wonder holds me, and for long I am standing watching thee, if thou wilt bend the pious knee to him who seems to be thy king (τυραννεύειν) justly.

4. 5. And if it is so, how dost thou remit the paying (τὸ μὴ νέμειν) to me present the fitting duty (μοῖρα)?

6. 7. And if otherwise, what chance from the gods has cast me out of this sceptre-bearing?

8. 9. 10. For so much at least I know that no one of mortals could &c. . . . unless [they were] robbed (partic.) through insult or violence.

11. 12. 13. And yet you think that all equally by betraying me (τἀμὰ), λωβᾶσθαι φρένας, and that we are &c.

14. 15. 16. Yet know &c. . . . is now collecting aid for us in the clouds, an army of all-consuming diseases.

17–20. And these shall light upon unborn children, and the ἐπίσποροι, who dare thus to raise &c. . . . with-purpose-to drive me out (ὡς with fut. part.) of my precious throne.'

N.B. Remember always that 'sceptres' and 'thrones' are emblems of royalty in Greek, not 'crowns.'

---

EXERCISE 27.

*Macbeth.* Blood hath been shed ere now, i' th' olden time,
Ere human statute purged the gentle weal;



Ay, and since too, murthers have been performed
Too terrible for the ear: the times have been,
That when the brains were out the man would die,
And there would end: but now, they rise again,
With twenty mortal murthers on their crowns,
And push us from our stools. This is more strange
Than such a murther is.

*Lady M.* My worthy lord,
Your noble friends do lack you.

*M.* I do forget:—
Do not muse at me, my most worthy friends;
I have a strange infirmity, which is nothing
To those that know me. Come, love and health to all:
Then I'll sit down:—give me some wine—fill full:
I drink to the general joy of the whole table,
And to our dear friend Banquo, whom we miss:
Would he were here! To all, and him, we thirst,
And all to all. *Shakspeare.*

1. 2. 3. 'In truth long-ago we have heard that formerly blood was shed often before human laws restrained it with gentle purification,

4. 5. 6. and afterwards [men] committed murders too disgraceful to hear (comparative followed by ἢ and infinitive), and there was [a time] when a man, his black essence (μένος) flowing to the ground, died once-for-all.

7. 8. 9. And this an end; but now rising up again, teeming as to their heads with ten thousand murders, they push &c.

10. And this is' &c.

11. But know that those present miss you. Subject

of latter verb (those present), according to Greek idiom, here must be object of former verb (know).

12–15. 'A forgetfulness holds me; do not, O best-friends, do not look at me: this is a terrible disease that I nourish; but those who have associated with me (ὁμιλέω), the friends of youth (ἐκ νέου), take no heed (impers.) of this.

16. I sit—give wine and fill the cup.

17–20. To this company of guests here, and to dearest Βαγκύων not present, whom would that we could see, we drink-a-health kindly, all together greeting (δεξιοῦμαι) all.'

---

Exercise 28 (*a*).

Ay me, ay me! the woods decay and fall,
The vapours weep their burden to the ground,
Man comes and tills the field and lies beneath,
And after many a summer dies the swan.
Me only cruel immortality
Consumes: I wither slowly in thine arms,
Here at the quiet limit of the world,
A white-haired shadow roaming like a dream
The ever-silent spaces of the East,
Far folded mists, and gleaming halls of Morn.
Alas! for this grey shadow, once a man—
So glorious in his beauty and thy choice,
Who madest him thy chosen, that he seemed
To his great heart none other than a God!

1–4. 'Alas! the leaves &c. . . . (all literally) and the swan dies, having many summers.

5. Me alone the grief of immortal life wears out,



6. 7. for I wither in thine arms, wandering here at the quiet &c.

8. 9. 10. like the white ghost of a shadow, to the dumb regions of the Rising and the brilliant abodes of Eos, and the folds of mists woven from afar.

11. 12. 13. Alas, for this white shadow! for formerly he was a man resplendent in beauty and chosen for thee, boasting in his exalted mind as a god.'

---

Exercise 28 (*b*).

I asked thee, 'Give me immortality,'
Then didst thou grant mine asking with a smile,
Like wealthy men who care not how they give.
But thy strong Hours indignant worked their wills,
And beat me down and marr'd and wasted me,
And though they could not end me, left me maimed
To dwell in presence of immortal youth,
Immortal age beside immortal youth,
And all I was in ashes.
Can thy love,
Thy beauty make amends, though even now
Close over us, the silver star, thy guide,
Shines in those tremulous eyes that fill with tears
To hear me? Let me go: take back thy gift.

1. 2. 3. 'I asked thee, grant me to be immortal, and thou laughing accomplishedst the gift, δίκην rich men &c.

4. 5. 6. But the Hours fulfilled terrible satisfaction, powerful in wrath, and wasted and miserably destroyed (λωβάομαι) me reduced-to-ashes (κατασποδίζω);

7. 8. 9. but not being strong [enough] to remove (ἐξαιρέω) me, left me to dwell maimed, immortal old man near immortal (put the two "immortals" together) youth, and the dust of former beauty.

(The rest in five lines) Does then thy lovely beauty give me amends? but the silver star near shines through thy trembling eyes, while I speak, filled with tears. Wherefore let me go &c.'

---

EXERCISE 28 (*c*).

Why should a man desire in any way
To vary from the kindly race of men,
Or pass beyond the goal of ordinance,
Where all should pause, as is most meet for all?
A soft air fans the cloud apart; there comes
A glimpse of that fair world where I was born.
Once more the old mysterious glimmer steals
From thy pure brows, and from thy shoulders pure
And bosom beating with a heart renewed.
Thy cheek begins to redden through the gloom,
Thy sweet eyes brighten slowly close to mine
Ere yet they blind the stars, and the wild team
Which love thee, yearning for thy yoke arise
And shake the darkness from their loosened manes,
And beat the twilight into flakes of fire.

*Tennyson.*

1. 2. 'τί παθὼν should a man desire in any way (μέρος) &c.

3. 4. and pass the limit fated by the gods, where &c.?

5. 6. καὶ μὴν a soft breath opens the cloud, and a vision of the dark world where I was born, στείχει.



7. 8. 9. And of thy pure brows again the former awful brightness comes on me, and of thy pure neck and bosom in which renewed heart leaps.

10. Literally.

11–14. And thy two eyes shine-out now near to mine before they hide the light of dark stars, and before the σειράφοροι, longing for thy yoke, come forth from their beds,

15. 16. for they will be here (ἥξουσι) shaking darkness from their manes, and breaking the dawn in sparks of fire.'

---

EXERCISE 29.

Whither at length wilt thou abuse our patience?
Still shall thy fury mock us? to what license
Does thy unbridled boldness run itself?
Dost thou not feel thy counsels all laid open,
And see thy wild conspiracy bound in
With each man's knowledge? which of all this order
Canst thou think ignorant, if they will but utter
Their conscience to the right, if what thou didst
Last night, what on the former, where thou wert,
Whom thou didst call together, what your plots were?
O age and manners! this the consul sees,
The senate understands, yet this man lives!
Lives! ay, and comes here into council with us,
Partakes the public cares, and with his eye
Marks and points out each man of us to slaughter.
And we, good men, do satisfy the state,
If we can shun but this man's sword and madness.

*B. Jonson.*

1. 2. 'To what extent of daring would'st thou go? up to what point shall we endure thee raging in vain?

3. or what measure of madness is there to thee the thunder-stricken?

4. What, dost thou know thou art all unfolded (partic.) long ago?

5. 6. dost not perceive all that thou secretly preparedst already hedged-in by these [who are] conscious?

7–10. ἐπεὶ thinkest thou that any of those here is ignorant, if any will say κατ' ὀρθὸν all that he knows, what yesterday, what lately thou didst discuss (ἀγοράομαι) by night, meeting with whom, proposing what ill-counsel?

11. 12. O venerable Αἰδώς! this &c.

13. 14. Nay, rather he shares the council, deliberates (φράζομαι) common things, foreshowing with his eyes each man to slaughter.

15. 16. And with us good men the city is pleased if we only avoid (part.) the sword of this madman.'

---

### Exercise 30.

Arm you against your other enemies,
I'll make a peace between your soul and you.
Young Arthur is alive: this hand of mine
Is yet a maiden and an innocent hand
Not painted with the crimson spots of blood.
Within this bosom never entered yet
The dreadful motion of a murderous thought,
And you have slandered nature in my form;
Which, howsoever rude exteriorly,



Is yet the cover of a fairer mind
Than to be butcher of an innocent child.

*Shakspeare.*

1. 2. 'There is need to arm-thyself-against other enemies; but towards thee let there be peace to thy mind.

3. 4. 5. The boy still lives, for this hand is virgin yet, having done nothing of what you say, nor is stained with murderous drops.

6. 7. The αἰσχρόμητις ὁρμὴ of deadly counsels never yet entered this heart.

8. 9. Literal—rude, ἀγρίωπος.

10. 11. I bear within a milder mind than to slay an infant with cruel hands.'

---

### Exercise 31.

At that time I did take thee in my arms,
And with thy mantle did I cover thee;
I was thy nurse: no woman could have been
A kinder to thee: I was not ashamed
To do for thee all little offices,
However strange to me: I tended thee
Till life returned; and when thine eyes first opened,
I had thee in my arms. Since then, when have I
Altered my feelings towards thee? Many thousands
Have I made rich, presented them with lands;
Rewarded them with dignities and honours;
Thee have I loved: my heart, myself, I gave
To thee! They were all aliens: thou wert
Our child and inmate. Max! thou canst not leave
me;

It cannot be: I may not, will not think
That Max can leave me.

*Coleridge (from Schiller).*

1. 2. 'I took thee &c. . . . surrounding thy form πυκασθὲν in a cloak.

3. 4. 5. I was present as a nurse, nor could any woman, &c. . . . and I endured to serve in all (cognate acc.) the little things, and beyond my nature,

6. 7. ever tending thee (ἀτάλλω) till thou breathedst again, and I held thee opening thine eyelids in my arms.

8. 9. 10. When since that time did I change towards thee my manners? I made-rich thousands with lands, and rewarded them honoured (adj.) with many privileges;

11. 12. 13. thee I loved, to thee alone I gave my whole soul, nay myself, holding them (τοὺς μὲν) as strangers, but thee, as our child, reared in the house.

14. 15. 16. Thou could'st not endure to leave me.—It is not possible; I will disbelieve this—it is impossible that thou wilt leave me.'

---

EXERCISE 32.

The world had never taken so full note
Of what thou art, hadst thou not been undone;
And only thy affliction hath begot
More fame than thy best fortune could have done;
For ever by adversity are wrought
The greatest works of admiration:
And all the fair examples of renown
Out of distress and misery are grown.



How could we know that thou could'st have endured,
With a reposed cheer, wrong and disgrace;
And with a heart and countenance assured
Have looked stern death and horror in the face!
How should we know thy soul had been secured
In honest counsels, and in way unbase,
Hadst thou not stood to show us what thou wert
By thy affliction that descried thy heart!
It is not but the tempest that doth show
The seaman's cunning: but the field that tries
The captain's courage; and we come to know
Best what men are in their worst jeopardies.

1. 2. 'Thou never wouldst have shown &c. . . . except by meeting with all-destructive evils;

3. 4. and out of calamities thou gainedst greater glory, such as thou wouldest not [have gained] by appearing most fortunate.

5. 6. And if there is a toil καλλίνικος to men, those who are intimate (χρῆσθαι) with misfortunes are wont to perform it,

7. 8. and that which had reputation as well done, grew (ἔβλαστε) out of &c.

9. 10. How could'st thou have been evident to us as able (ἰσχύω) to bear blame and ill-fame with courageous heart,

(11. 12. part of 13.) or with enduring countenance and heart, to look in-the-face &c.?

13. 14. And who would have known thee secured upon a simple way and good mind,

15. 16. had not thy sufferings, as a touchstone of

the heart, shown what a nature thou hast allotted thee.

17. Storm, if anything, proves (aor.) the sailor's craft,

18. 19. 20. and to the trial of courage in battle the captain comes, and in dangers we investigate what each man is.'

---

### Exercise 33.

I had a dream, which was not all a dream.
The bright sun was extinguished, and the stars
Did wander darkling in the eternal space,
Rayless and pathless, and the icy earth
Swung blind and blackening in the moonless air;
Man came and went—and came, and brought no day;
The rivers, lakes, and ocean all stood still,
And nothing stirred within their silent depths;
Ships sailorless lay rotting on the sea,
And their masts fell down piecemeal; as they dropped,
They slept on the abyss without a surge—
The waves were dead: the tides were in their grave,
The moon, their mistress, had expired before;
The winds were withered in the stagnant air,
And the clouds perished! Darkness had no need
Of aid from them—she was the universe.

*Byron.*

1. 'I saw a dream, in which there was something from a god;

2. 3. for the sun's flame had perished, and the



stars were wandering σκότον δεδορκότα in the primeval void,

4–7. dark, untended, and the earth was swinging (πάλλομαι) frozen through the air without moon, blind, blackened (κελαινόω), and dawn followed not the διέξοδοι of days;

8. 9. the rivers &c. . . . slept, and nothing was ἔμψυχον in &c.

10. 11. 12. And ships were rotting, so that the rotten mast of the unshepherded hull fell (καταρρεῖν), which fallen is lulled to sleep on the calm sea.

13. 14. There was no longer wave, no tide of the sea, dying with the dead moon its mistress (κυρία),

15. 16. 17. and air was-heavy, having dried up all breeze, and clouds gone—there was no need of such allies for darkness ruling-over the whole.'

---

### Exercise 34.

Great honours are great burdens, but on whom
They're cast with envy, he doth bear two loads,
His cares must still be double to his joys
In any dignity; where, if he err,
He finds no pardon: and for doing well
A most small praise, and that wrung out by force.
I speak thus, Romans, knowing what the weight
Of the high charge, you have trusted to me, is.
Not that thereby I would with art decline
The good or greatness of your benefit;
For I ascribe it to your singular grace
And vow to owe it to no title else,
Except the gods, that Cicero is your consul.

I have no urns, no dusty monuments,
No broken images of ancestors;
But for myself I have prepared this strength.

*Jonson.*

1. 2. 'The burden of rule is great if it falls (ῥέπω) heavily; and whoever has envy, to him is double weight;

3–6. for to him who rules cares excel doubly over joy; and if he err, he finds &c. . . . &c. . . . and from an unwilling mind.

7. 8. This I, not being inexperienced, say to you, men, to (πρὸς) what a weight of rule I am yoked;

9. 10. not as if to thrust away (fut. part.) with cunning words the gift which is most noble and most high;

11. 12. 13. for by reason (εἵνεκα) of you favourable to me, except for the sake of the gods, and not of others I will say, I swear that I am here the ὕπατος of Rome.

(The rest in 4 lines.) Since I have not mound-heaped piles (ὄγκωμα), and monuments foul with dust, no broken images in my house, but αὐτὸς ἐμαυτῷ &c.'

---

EXERCISE 35.

*Æpytus.* And to what friends should I for aid apply?
*Merope.* The royal race of Temenus, in Argos—
*Æp.* That house, like ours, intestine murder maims.
*Me.* Thy Spartan cousins, Procles and his brother—
*Æp.* Love a won cause, but not a cause to win.
*Me.* My father then, and his Arcadian chiefs—



*Æp.* Mean still to keep aloof from Dorian broil.
*Me.* Wait then until sufficient help appears.
*Æp.* Orestes in Mycenæ had no more.
*Me.* He to fulfil an order raised his hand.
*Æp.* What order more precise had he than I?
*Me.* Apollo pealed it from his Delphian cave.
*Æp.* A mother's murder needed best divine.
*Me.* He had a best at least, and thou hast none.
*Æp.* The gods command not where the heart speaks clear.
*Me.* Thou wilt destroy, I see, thyself and us.

*M. Arnold.*

1. 'From what friend should I find aid?
2. The illustrious children of Τήμενος in Argos
3. are sick as we with intestine (ἐμφύλιος) war.
4. Procles then and his κάσις, thy cousins—
5. are πρὸς the winners, not the defeated.
(Next four literal) Mean to keep &c. (μέλλουσιν).
10. He armed his hand commanded, not willingly.
11. What orders had he more κύριος?
12. Literal.
13. The deed required a prophetic voice.
14. At all events, the gods roused him with oracles, not thee.
15. The deity is silent, if &c.
16. Alas! &c.'

---

EXERCISE 36.

*Wallenstein.* Who now persists in calling fortune false?
To me she has proved faithful, with fond love

Took me from out the common ranks of men,
And, like a mother goddess, with strong arm
Carried me swiftly up the steps of life.
Nothing is common in my destiny,
Nor in the furrows of my hand. Who dares
Interpret then my life for me as 'twere
One of the undistinguishable many?
True in this present moment I appear
Fall'n low indeed; but I shall rise again:
The high flood will soon follow on this ebb.
*Gordon.* And yet remember I the good old proverb,
'Let the night come before we praise the day.'
I would be slow from long-continued fortune
To gather hope; for hope is the companion
Given to the unfortunate by pitying Heaven.

*Coleridge (from Schiller).*

1. Literal.

2–5. 'To me she has been faithful, for she lovingly chose me out of *οἱ τυχόντες*, and like &c. . . . up the *προσαμβάσεις* of life.

6–9. Neither my destiny *ἔλαχε* anything common, nor these &c. . . . ; then who dares *διαιρεῖν* my life as of some belonging to (*μέτειμι*) the &c.?

10. 11. 12. For if to-day I seem to lie very low, I shall raise my head, and this *ἄμπωτις* shall receive a full-tide.

13. 14. And yet &c., 'tis right to praise day when night is gone.

15. 16. 17. And *σχολῇ* would I feed hope out of long-continued fortune, who from compassionate gods stands by the unfortunate.'

---



EXERCISE 37.

Thus Nathan said unto his lord the king:
There were two men, both dwellers in one town—
The one was mighty and exceeding rich
In oxen, sheep, and cattle of the field;
The other poor, having nor ox nor calf
Nor other cattle, save one little lamb
Which he had bought and nourished by the hand;
And it grew up and fed with him and his,
And eat and drank as he and his were wont,
And in his bosom slept, and was to live
As was his daughter or his dearest child.
There came a stranger to this wealthy man:
And he refused and spared to take his own,
Or of his store to dress or make him meat,
But took the poor man's sheep, partly, poor man's store,
And dressed it for this stranger in his house.
What, tell me, shall be done to him for this?

*Peele.*

1–4. 'The prophet then said thus to his master, There were &c. . . . (cattle, *ἄγελαι*).

5. 6. Literal (cattle, *πρόβατα*),

7. 8. 9. which having bought, he educated with his hand, a sweet *βλάστημα* brought-up in the house, drinking and eating together with the domestics,

10. 11. sleeping within his bosom, as about to lead the life of some daughter or dear child.

12. Literal.

13. 14. And he spared to take (insert *μὴ*) of so many things, nor was willing to cook any fatted meat,

15. 16. 17. taking the poor man's lamb, treasure of the house, daring to set such feast before his guest: what is he worthy to suffer?'

---

EXERCISE 38.

*Baliol.* If cunning have power to win the king,
Let those employ it that can flatter him;
If honoured deed may reconcile the king,
It lies in me to give and him to take.
*Edward.* Why, what remains for Baliol now to give?
*B.* Allegiance, as becomes a royal king.
*Ed.* What league of faith, where league is broken once?
*B.* The greater hope in them that once have fallen.
*Ed.* But foolish are those monarchs, that do yield
A conquered realm upon submissive vows.
*B.* There, take my crown, and so redeem my life.
*Ed.* Ay, sir: that was the choicest plea of both;
For whoso quells the pomp of haughty minds,
And breaks their staff whereon they build their trust,
Is sure in wanting power they cannot harm.
Baliol shall live; but yet within such bounds
That if his wings grow flig, they may be clipt.
*Peele.*

1. 2. 'If the king is wont to yield to cunning words, let them prevail who have flattery (infin. with article);

3. 4. but if one confers worthy obligation by doing well, this is in us, and he shall take it.

5. How so? what remainder say you you give?



6. τὸ πιστὸν &c.

7. What is trustworthy if it be once belied?

8. There is hope at least for the fallen to be set up.

9. 10. I reckon him nowhere who having the authority (κῦρος) changes for oaths whatever he has taken by arms.

11. Redeem—ῥύομαι.

12. Best for you and him is what you say.

13–15. For whoever tames the pride of the haughty, and breaks (aorist) the sceptre in which they trust, being strong against weak he remains unhurt.

16. 17. Therefore thou shalt live; but be sure that if thou passest the boundaries thou shalt have thy wings clipped.'

---

EXERCISE 39.

I never yet knew, soldiers, that in fight
Words added virtue unto valiant men;
Or that a general's oration made
An army fall or stand; but how much prowess,
Habitual or natural, each man's breast
Was owner of, so much in act it showed.
Whom neither glory or danger can excite,
'Tis vain to attempt with speech; for the mind's fear
Keeps all brave sounds from entering at that ear.
I yet would warn you some few things, my friends,
And give you reason of my present counsels.
*B. Jonson.*

1. 2. 'I never yet &c. . . . speech begat virtue in noble mind:

3. 4. or that to fall and stand was for an army in-the-power-of (ἐπί) generals speaking well or ill;

5. 6. but what a man had received by nature or experience, so much he showed in battle.

7–9. But to whom nor glory nor risk is a care, speech excites not; for fear keeps from his ears honourable [things] so that he receives them not in mind.'

10. 11. Literal.

---

EXERCISE 40.

*Cassandra.* Cry, Trojans, cry! lend me ten thousand eyes,
And I will fill them with prophetic tears.
*Hector.* Peace, sister, peace!
*Cass.* Virgins, and boys, mid-age and wrinkled eld,
Soft infancy that nothing canst but cry,
Add to my clamours! let us pay betimes
A moiety of that mass of woe to come.
Cry, Trojans, cry! practise your eyes with tears!
Troy must not be, nor goodly Ilium stand;
Our fire-brand brother, Paris, burns us all.
*Hec.* Now, youthful Troilus, do not these high strains
Of divination in our sister work
Some touches of remorse? Or is your blood
So madly hot that no discourse of reason,
Nor fear of bad success in a bad cause,
Can qualify the same? *Shakspeare.*

1. 2. 'Cry, Trojans; give &c. . . . to me flowing with prophetic tears.



3. What sayest thou? — stop thine ill-omened mouth.

4. 5. 6. Old men, virgins, youths, men and sucking infants, able to cry [and] nothing else, cry with me.

7. 8. Cry-aloud, anticipating the season; let us mourn now the coming lamentations (cognate).

9. 10. 11. Practise floods of tears—Troy is undone, gone is Ilium's glory, with such torches Paris &c.

12. 13. Art thou still bold, young Troilus, hearing the god-sent voice of thy sister?

14. 15. 16. or hast advanced to such [a height] of obstinacy, neither to be turned by prudent discourse (*gen.*) nor fear the failures of ill deeds?'

---

EXERCISE 41.

*Pylades.* Wherefore all at once
Doth anxious thought o'ercloud thy brow serene?
*Iphigenia.* Forgive me! as light clouds athwart the sun,
So cares and fears float darkling o'er my soul.
*P.* O, banish fear! with danger it hath formed
A close alliance—they are constant friends.
*I.* It is an honest scruple, which forbids
That I should cunningly deceive the king,
And plunder him who was my second sire.
*P.* Him thou dost fly, who would have slain thy brother.
*I.* To me, at least, he hath been ever kind.

*P.* What Fate commands is not ingratitude.
*I.* Alas! it still remains ingratitude.
Necessity alone can justify it.
*P.* Thee, before gods and men it justifies.
*I.* But my own heart is still unsatisfied.
*P.* Scruples too rigid are a cloak for pride.
*I.* I cannot argue, I can only feel.
*P.* Conscious of right, thou should'st respect thyself.

*Swanwick (fr. Goethe).*

1. 2. 'What is there new? for evidently again grief &c.

3. 4. 5. Forgive me—for as light dew makes the sun invisible, so cares hide my heart for a while.

6. 7. Take heart—for fear and dangerous chance are evil conspirators.

8. 9. 10. Shame, assessor of justice, not fear holds me; since now I am intending (θέλω) to take away what I ought not by theft (partic.) from a king not inferior to a father.

11. Thou fliest one who intends &c.

12. Literal.

13. What you may be compelled to do is not culpable.

14. Culpable indeed, but deserving pardon.

15. Yes—among gods and men everywhere.

16. My heart does not agree.

17. 'Tis obstinacy to love the impossible.

18. I was born not to enquire, but σωφρονεῖν.

19. So being sensible, be content with (στέργω) thy disposition.'

---



## Exercise 42.

*Richard.* Infer fair England's peace by this alliance.
*Elizabeth.* Which she shall purchase with still lasting war.
*R.* Say, that the king, which may command, entreats.
*E.* That at her hands which the king's King forbids.
*R.* Say, she shall be a high and mighty queen.
*E.* To wail the title, as her mother doth.
*R.* Say, I will love her everlastingly.
*E.* But how long shall that title 'ever' last?
*R.* Sweetly in force unto her fair life's end.
*E.* But how long fairly shall her sweet life last?
*R.* So long as heaven and nature lengthens it.
*E.* So long as hell and Richard likes of it.
*R.* Say, I, her sovereign, am her abject love.
*E.* But she, your subject, loathes such sovereignty.
*R.* Be eloquent in my behalf to her.
*E.* An honest tale speeds best being plainly told.
*R.* Then in plain terms tell her my loving tale.
*E.* Plain and not honest is too harsh a style.

*Shakspeare.*

1. 'Know that this alliance (κῆδος) will bring (partic.) &c.

2. For which she shall repay lasting war.

3. Which may command, say, "when he might" (ἐξόν).

4. Yes, to do that which &c.

5. Literal.

6. Yes, she lamenting as I do.

7. We will always love her λέχη.

8. But to what time do you speak of this "always"?

9. Dearly, as long as the dear one lives.

10. Literal—how long, μέχρι τοῦ;

11. Literal.

12. Nay, rather so long as it please the king and those below.

13. Say that one ruling others, is her slave.

14. But being your inferior she abominates this rule.

15. As a suppliant entreat for me ποικίλως.

16. With simple words one should speak moderately.

17. Literal.

18. That which is neither moderate nor varied is βάρυ.'

---

EXERCISE 43 (*a*).

*K. Philip.* Bind up your hairs.
*Constance.* Yes, that I will; and wherefore will I do it?
I tore them from their bonds; and cried aloud,
'O that these hands could so redeem my son,
As they have given these hairs their liberty!'
But now I envy at their liberty,
And will again commit them to their bonds,
Because my poor child is a prisoner.
And, father cardinal, I have heard you say,
That we shall see and know our friends in heaven:
If that be true, I shall see my boy again;
For since the birth of Cain, the first male child,
To him that did but yesterday suspire,
There was not such a gracious creature born.



1. 'Arrange again the lock of bound-up hair.

2. 3. I will do so not unwilling and will say why; for when I tore them away I prayed thus:

4–7. "Would that this hand as it frees my hair, might so deliver my child!" and now again envying the freedom, I will make it (σφε) a prisoner, since my wretched child is bound.

8. 9. 10. O priest, I heard you [say] that every one in Hades will recognise the dearest: if that is so &c.

11. 12. 13. For since &c. . . . to him that had yesterday ἀμπνοὰς βίου—&c.'

---

EXERCISE 43 (*b*).

*Constance.* But now will canker sorrow eat my bud,
And chase the native beauty from his cheek,
And he will look as hollow as a ghost;
As dim and meagre as an ague's fit;
And so he'll die; and, rising so again,
When I shall meet him in the court of heaven,
I shall not know him: therefore never, never
Must I behold my pretty Arthur more.
*Pandulph.* You hold too heinous a respect of grief.
*Const.* He talks to me that never had a son.
*K. Ph.* You are as fond of grief as of your child.
*Shakspeare.*

1–5. 'But now λύπη φθινὰς will drive &c. . . ., eating the timely bud, and as an unsubstantial image of a corpse falling in the deadly attacks of disease, my child appears a soulless shade.

6–9. And so &c. . . .; and when I meet him thus re-appearing among *οἱ ἐκεῖ*, I shall not &c. . . .; therefore I shall not &c. . . . the *καλλίπαις* Arthur.

10. Too much you nourish grief, lady.

11. Well may one say this who has not begotten offspring.'

12. Literal.

---

EXERCISE 44 (*a*).

*King Henry.* Most subject is the fattest soil for weeds;
And he, the noble image of my youth,
Is overspread with them: therefore my grief
Stretches itself beyond the hour of death;
The blood weeps from my heart, when I do shape,
In forms imaginary, the unguided days
And rotten times, that you shall look upon,
When I am sleeping with my ancestors.
For when his headstrong riot hath no curb,
When rage and hot blood are his counsellors,
When means and lavish manners meet together,
O, with what wings shall his affection fly
Towards fronting peril and opposed decay!

1–5. 'The most fruitful plain bears base plants most; and seeing a fair image of my youth, with what ill growths it is polluted, I weep anticipating the future, [to think] what fortunes he shall find when I am dead.

6–10. And my heart lets-fall (aor.) bloody drops of tears, and forebodes ill, seeming to see the ruin of



times and ages let-slip (*παρίημι*) which shall happen, when I am lying &c.;

11. 12. 13. for when *ὕβρις* unrestrained prevails, and anger excites the impulse of mind, and intemperate disposition meets-with present opportunity,

14. 15. these passions will urge to winged danger and fronting destruction.'

---

EXERCISE 44 (*b*).

*Warwick.* My gracious lord, you look beyond him quite;
The prince but studies his companions,
Like a strange tongue: wherein, to gain the language,
'Tis needful that the most immodest word
Be looked upon and learned: which once attained,
Your highness knows, comes to no further use
Than to be known and hated. So, like gross terms,
The prince will, in the perfectness of time,
Cast off his followers; and their memory
Shall as a pattern or a measure live,
By which his grace must mete the lives of others;
Turning past evils to advantages.

*Shakspeare.*

1. 'O master, how superfluous thy word!

2–5. for he, as one wishing to learn a foreign tongue, of necessity considers every *δύσφημον* word; that, once having learned them, hereafter he may think [them] nothing but hatefulness.

6. 7. 8. Thus persuaded, he in time will cast off his present companions — nevertheless observing the memory for the sake of pattern or measure

9. 10. with which, measuring &c. . . ., he shall be benefited by past evils.'

---

EXERCISE 45.

This is that moment. See, our army chieftains,
Our best, our noblest, are assembled round you,
Their kinglike leader! on your nod they wait.
The single threads, which here your prosperous fortune
Hath woven together in one potent web
Instinct with destiny, O let them not
Unravel of themselves. If you permit
These chiefs to separate, so unanimous
Bring you them not a second time together.
'Tis the high tide that heaves the stranded ship,
And every individual's spirit waxes
In the great stream of multitudes. Behold,
They are still here, here still! but soon the war
Bursts them once more asunder. He who to-day
Forgets himself, forced onward with the stream,
Will become sober, seeing but himself,
Feel only his own weakness, and with speed
Will face about, and march on in the old
High road of duty.

*Coleridge (from Schiller).*

1–4. 'This is &c. . . . See chiefs of the army, and all the best and noblest, all reverence thee, as ruling equal to a king, expecting if you have a sign.



5. 6. Fair destiny has thus woven single threads into a strong web, not without God's will: why do you let them unloose themselves?

8. 9. 10. If you overlook these leaders separating (infinitive) such an assembly, you will never be able to collect &c.

11. 12. 13. The tide lifting a ship takes it (aor.) from the shore, and each man's spirit &c. . . . borne by the stream of many: you have still—

14. 15. 16. you have yet present [those] whom nevertheless war is about to part; the man who forgets himself to-day the stream bears-away violently,

17–20. who will be sober when he sees himself alone, and, conscious that he is weak, will turn his face, and, simple man, journey-along the &c.'

---

EXERCISE 46.

Dauphin, I am by birth a shepherd's daughter,
My wit untrained in any kind of art.
Heaven and our Lady gracious hath it pleased
To shine on my contemptible estate;
Lo, when I waited on my tender lambs,
And to sun's parching heat display'd my cheeks,
God's mother deigned to appear to me,
And, in a vision full of majesty,
Willed me to leave my base vocation
And free my country from calamity;
Her aid she promised and assured success:
In complete glory she revealed herself:
And, whereas I was black and swart before,
With those clear rays which she infused on me
That beauty am I blessed with which you see.

Ask me what question thou canst possible,
And I will answer unpremeditated;
My courage try by combat if thou darest,
And thou shalt find that I exceed my sex.

*Shakspeare.*

1. 2. 'O king, I am &c. . . ., having understanding not practised in arts.

3. 4. God and the δέσποινα deigned to look on me so as to brighten me humble;

5. 6. 7, for lo, as I &c. . . ., and the sun was staining my cheek, God's mother &c.,

8. 9. 10. and showed the vision and holy awe of heaven, telling me to leave &c. &c.;

11. 12. and said she would &c. . . ., and was seen evidently, shining complete.

13. 14. 15. And [me], before black-skinned &c., by means of the rays which she darted, grace blessed, and beauty &c.

16. 17. Now ask me all that thou thinkest, and I will &c. . . . ἄνευ μελέτης.

18. 19. Try &c. . . ., and I shall appear strong beyond my nature.'

---

EXERCISE 47.

*Gaunt.* Now He that made me knows I see thee ill,
Ill in myself to see, and in thee seeing ill.
Thy death-bed is no lesser than thy land,
Wherein thou liest in reputation sick;
And thou, too careless patient that thou art,
Committ'st thy anointed body to the care
Of those physicians who first wounded thee.



A thousand flatterers sit within thy crown,
Whose compass is no bigger than thy head;
And yet, encaged in so small a verge,
The waste is no whit lesser than thy land.
Oh! had thy grandsire with a prophet's eye
Seen how his son's son should destroy his sons,
From forth thy reach he would have laid thy shame,
Deposing thee before thou wert possessed,
Which art possessed now to depose thyself.
Why, cousin, wert thou regent of the world,
It were a shame to let this land by lease;
But for the world enjoying but this land,
Is it not more than shame to shame it so?

*Shakspeare.*

1. 2. 'But God ὁ φύσας με knows that I see thee (τὰ σὰ) ill, though ill myself.

3. 4. 5. And the bed on which thou liest deadly sick, as to fame not body, with incurable suffering, is no less than the entire ὁλόκληρος land.

6. 7. 8. And thou, using superfluous carelessness, entrustest thy kingly body to those ὑφ' ὧν thou chancedst to suffer the former wound.

9. 10. 11. Aye, in thy golden crown ten thousand flatterers sit (ἐνεδρεύω), whose narrow circle does not surpass the measure of thy head;

12. 13. nevertheless, thou destroyest the whole of thy land, though encircled by so small (τοσοῦτος) an enclosure.

14. 15. 16. Alas! if thy grandfather had been able to foreknow with divining eyes, as a prophet, that a son's son was about to destroy sons,

17. 18. 19. be assured he would have deprived thee of this shame, and turned thee out of the seat before possessing, from which thou, maddened, wishest to turn thyself out.

20. 21. Yet, kinsman, if thou didst rule the whole earth, thou wouldst do basely letting this;

22. 23. but since thou hast this alone of all, how dost thou not thus incur a double disgrace?'

---

### Exercise 48.

Ay, ay, Iarbas; after this is done,
None in the world shall have my love but thou.
So, leave me now; let none approach this place.
Now, Dido, with these reliques burn thyself
And make Æneas famous through the world
For perjury and slaughter of a queen.
Here lies the sword that in the darksome cave
He drew, and swore by to be true to me;
Thou shalt burn first; thy crime is worse than his:
Here lies the garment which I clothed him in
When first he came on shore: perish thou too:
These letters, lines and perjured papers, all
Shall burn to cinders in this precious flame.
And now, ye gods, that guide this starry frame,
And order all things at your high dispose,
Grant, though the traitors land in Italy,
They may be still tormented with unrest;
And from mine ashes let a conqueror rise,
That may revenge this treason to a queen
By ploughing up his countries with the sword!

*Marlowe.*



1. 2. 3. 'Well, Iarbas, when this &c. . . ., I hold thee alone worthy of my love. Go, each of you, away from the house.

4. 5. 6. With these memorials, Elissa, burn thy body, and Æneas ἀκούσεται &c. . . . perjured &c.

7. 8. 9. Behold here the sword, which once drawing in &c. . . . he swore a faithful λέχος. I burn thee first, &c.

10. 11. And lo, the cloak, which he wore once, landing: thee too I bid perish.

12. 13. And letters &c. . . . &c. . . . this precious flame shall &c.

14–17. And now, ye gods &c. . . ., disposing all as it seems good, even if the faithless race must by all means go &c. . . ., grant that they may never obtain quiet homes.

18. 19. 20. And may the conqueror &c. . . ., avenger of tricks &c. . . ., who shall ravage &c. . . . with the plough of Ares.'

---

### Exercise 49.

*Arkas.* Priestess, with speed conclude the sacrifice!
Impatiently the king and people wait.
*Iphigenia.* I had performed my duty and thy will,
Had not an unforeseen impediment
The execution of my purpose thwarted.
*A.* What is it that obstructs the king's commands?
*I.* Chance, which from mortals will not brook control.
*A.* Possess me with the reason, that with speed
I may inform the king, who hath decreed
The death of both.
*I.* The gods have not decreed it.

The elder of these men doth bear the guilt
Of kindred murder; on his steps attend
The dread Eumenides. They seized their prey
Within the inner fane, polluting thus
The holy sanctuary. I hasten now,
Together with my virgin-train, to bathe
Diana's image in the sea, and there
With solemn rites its purity restore.

*Swanwick (from Goethe).*

1. 2. 'Priestess, quickly prepare the sacrifice, for the king is present &c.

3. 4. 5. Willing I should be obeying thee and the master, did not some hindrance by divine chance unexpected prevent &c.

6. Literal.

7. Literal.

8. 9. Show what [it is] that I may report quickly, for this is decreed, that the two strangers die.

10. 11. 12. But it is not decreed by the gods, for the elder hath a charge of spilling (infin.) &c.

13–16. Wherefore the Erinyes lay wait (λοχῶ) for him, and in this temple he was shaken with a fierce disease, so that by its presence the man's pollution stained &c.

17. 18. 19. So I go down &c. . . . in order that, having washed &c. . . ., I may purify the terrible μύσος with holy cleansings.'

---

EXERCISE 50.

A duty well discharged is never followed
By sad repentance; nor did your highness ever



Make payment of the debt you owed her better
Than in your late reproofs, not of her, but
Those crimes that made her worthy of reproof.
The most remarkable point in which kings differ
From private men, is that they not alone
Stand bound to be in themselves innocent,
But that all such as are allied to them
In nearness or dependence, by their care
Should be free from suspicion of all crime.
And you have reaped a double benefit
From this last great act: first, in the restraint
Of her lost pleasures you remove the example
From others of the like licentiousness:
Then, when 'tis known that your severity
Extended to your mother, who dares hope for
The least indulgence or connivance in
The easiest slips that may prove dangerous
To you or to the kingdom?

*Beaumont and Fletcher.*

1. 2. 'But that-which-is-owed, if one pay it well, should not end in (ἐς) bitter repentance.

(3. 4. 5. and part of 6.) And you paid not a more pious debt, than now by reproaching your mother, not herself, but the sins according to which she incurred reproach:

(rest of 6. 7. 8.) for in this the king most differs from the δημότης, that not only by himself he must keep an uninjured mind,

9. 10. 11. but be careful of those nearest related by race or preserved under [their] rule, that none shall incur even suspicion of blame.

12. 13. 14. And at last you reap &c. . . ., doing

a noble [act]: first, keeping her from base pleasures, you removed (ἀπελαύνω)

(15. and part of 16.) an example that no one should imitate disorderly disgraces;

(rest of 16–20.) and if anyone learnt that you observed (partic.) accurately τὰ τῆς μητρὸς, who would yet hope that even the least slips would have any excuse, such as might raise danger for thee and thy kingdom?'

---

EXERCISE 51.

*Pulcheria.* Still in his sullen mood? No intermission
Of his melancholy fit?
*Timantus.* It rather, madam,
Increases than grows less.
*P.* Did he take
No rest, as you could guess?
*Chrysapius.* Not any, madam.
Like a Numidian lion, by the cunning
Of the desperate huntsman taken in a toil
And forced into a spacious cage, he walks
About his chamber; we might hear him gnash
His teeth in rage, which opened, hollow groans
And murmurs issued from his lips, like winds
Imprisoned in the caverns of the earth
Striving for liberty; and sometimes throwing
His body on his bed, then on the ground,
And with such violence, that we more than feared,
And still do, if the tempest of his passions
By your wisdom be not laid, he will commit
Some outrage on himself. *Massinger.*

1. 2. 3. 'Is his eye still sullen—nor any &c. . . .?



[No], for the disease of his mind rather increases than fades.

4. And did not sleep take him &c.?

(5.—cæsura of 8.) Not so; for as some Libyan lion cleverly taken in the net, and forcibly shut in the περίβολος of an enclosure, he &c.

(Rest of 8. 9. 10.) And we might hear &c. . . ., and from opened lips he was groaning empty lamentations,

11. 12. 13. a terrible groan, like winds &c. . . .; and sometimes he throws &c. &c.

14. 15. 16. And there is fear now, and then, or beyond fear, if you do not lull &c. . . ., lest he suffer something αὐτοχείρ.'

---

EXERCISE 52.

And when the dead by cruel tyrant's spite
Lie out to ravenous birds and beasts exposed,
His yearnful heart pitying that wretched sight
In seemly graves their weary flesh enclosed,
And strewed with dainty flowers the lowly hearse;
Then all alone the last words did rehearse,
Bidding them softly sleep in his sad sighing verse.
So once that royal maid fierce Thebes beguiled,
Though wilful Creon proudly did forbid her,
Her brother, from his home and tomb exiled
(While willing night in darkness safely hid her),
She lowly laid in earth's all-covering shade:
Her dainty hands (not used to such a trade)
She with a mattock toils, and with a weary spade.
*Fletcher.*

1. 2. 'And if anywhere the cruel spite of tyrants were to cast the dead &c.,

3. 4. with much respect, pitying &c. . . ., he heaped-up the bodies of the much-enduring with a tomb,

5–8. crowning the grave &c. . . .; and then uttered the last laments, by himself with δύσθροος dirge, singing over the beds of them quietly sleeping.

9. 10. And thus &c. . . ., in spite of cruel Creon, who had forbidden (partic.),

11. 14. who her brother cast out of &c. . . . (for safe night willingly &c. . . .), piously shrouds him in the enfolding shade of earth,

15. 16. And unskilled in such works with delicate hand lays-hold-of &c.'

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EXERCISE 53.

My heart is awed within me when I think
Of the great miracle that still goes on
In silence round me—the perpetual work
Of the creation, finished, yet renewed
For ever. Written on thy works I read
The lesson of thy own eternity.
Lo! all grow old and die—but see, again
How on the faltering footsteps of decay
Youth presses—ever gay and beautiful youth
In all its beautiful forms. These lofty trees
Wave not less proudly that their ancestors
Moulder beneath them. Oh! there is not lost
One of earth's charms: upon her bosom yet,



After the flight of untold centuries,
The freshness of her far beginning lies,
And yet shall lie. *Bryant.*

1–4. 'My heart is shaken (pf.) with fear, remembering what a wonder &c. . . . through the whole earth: for God ceases not (aor.) from his wrought works, but ever renews.

5. 6. On which a plain character has grown from which I know that He will abide for ever.

(7.—cæsura of 10.) Behold, all &c. . . .; behold yet again youth tracks lame old destiny and beautiful never rejoices not in bringing forth beautiful things.

(Rest of 10. 11. 12.) Do the races of oaks &c. . . . less, if the former rot below? Nothing is gone of the beauties which earth produced.

13. 14. 15. But when countless time has advanced, from this bosom the grace of the old γέννησις breathes (aor.), and shall yet breathe.'

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EXERCISE 54.

*Polyphontes.* What mad bewilderment of grief is this?
*Merope.* Thou art bewildered: the sane head is mine.
*P.* I pity thee, and wish thee calmer mind.
*M.* Pity thyself; none needs compassion more.
*P.* Yet, oh! could'st thou but act as reason bids!
*M.* And in my turn I wish the same for thee.
*P.* All I could do to soothe thee has been tried.
*M.* For that, in this my warning, thou art paid.
*P.* Know'st thou then aught, that thus thou sound'st the alarm?

*M.* Thy crime: that were enough to make me fear.
*P.* My deed is of old date, and long atoned.
*M.* Atoned this very day, perhaps, it is.
*P.* My final victory proves the gods appeased.
*M.* O victor, victor, trip not at the goal!
*P.* Hatred and passionate envy blind their eyes.
*M.* O heaven-abandoned wretch that envies thee!
*P.* Thou hold'st so cheap, then, the Messenian crown?
*M.* I think on what the future hath in store.

*M. Arnold.*

1. 'Art thou mad ὑπὸ λύπης?
2. Nay, thou doest this, and I &c.
3. I pity thee [thinking] whither thou art gone in mind (gen.).
4. Literal.
5. If only thou hadst a mind to be prudent.
6. Literal.
7. Soothing thy mind I do nothing ἐς πλέον.
8. Of that I pay you thanks by warning you of this.
9. Knowing some fear, thinkest thou thus to frighten me?
10. Thy μίασμα—it is worthy of fear.
11. You mention (aor.) something old &c.
12. Literal.
13. I prevail at last—a proof of propitious gods.
14. You prevail indeed; see thou trip not.
15. Hatred &c. . . . makes (aor.) them not seeing.
16. Does anyone envy thee? You mean an &c.
17. Do you &c. . . . the sceptre of this land?
18. I am thinking whither the future will go.'

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EXERCISE 55.

Beneath your leafy gloom, ye waving boughs
Of this old, shady, consecrated grove,
As in the goddess' silent sanctuary,
With the same shudd'ring feeling forth I step
As when I trod it first, nor ever here
Doth my unquiet spirit feel at home.
Long as the mighty will, to which I bow,
Hath kept me here concealed, still, as at first,
I feel myself a stranger. For the sea
Doth sever me, alas! from those I love,
And day by day upon the shore I stand,
My soul still seeking for the land of Greece:
But to my sighs the hollow-sounding waves
Bring, save their own hoarse murmurs, no reply.

*Swanwick (from Goethe).*

1. 2. 3. 'Into this shade of lofty trees which slightly move their aged head to breezes, and silent grove of goddess, untrodden by mortals,
4. 5. 6. I shudder as I walk and tremble as when &c. . . ., and my mind is not taught to love what is here.
7. 8. 9. I am hidden here a long time by the will of gods, which &c. . . ., and shall always be called &c.
10. 11. 12. For the sea &c. . . ., and often sitting &c. . . ., I long to see &c.
13. 14. But the stormy billow of the sea answers my mourning with roaring noises.'

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EXERCISE 56.

Iphigeneia, when she heard her doom
At Aulis, and when all beside the king
Had gone away, took his right hand and said,
'O father! I am young and very happy.
I do not think the pious Calchas heard
Distinctly what the goddess spake. Old age
Obscures the senses. If my nurse, who knew
My voice so well, sometimes misunderstood
While I was resting on her knee both arms,
And hitting it to make her mind my words,
And looking in her face, and she in mine,—
Might not he also hear one word amiss,
Spoken from so far off, and from Olympus?

*W. S. Landor.*

1–4. These run easily enough. Remember the license granted to such proper names as Iphigeneia.

5–8. 'Kalchas the seer does not seem to have understood well the words of the goddess: for age &c. . . . ; come now, if my nurse &c. . . . sometimes did not understand.

9. 10. 11. When on her dear knees I used to rest my arms &c. . . . if I could persuade her to turn her mind to &c.,

12. 13. 14. looking &c. . . ., might he not hear amiss &c. . . . ἔκαθεν from Olympian dwellings?'

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EXERCISE 57.

*Timon.* Commend me to my loving countrymen,
And tell them that, to ease them of their griefs,



Their fears of hostile strokes, their aches, losses,
Their pangs of love, with other incident throes
That nature's fragile vessel doth sustain
In life's uncertain voyage, I will some kindness do them.

*Senator.* I like this well: he will return again.

*Ti.* I have a tree that grows here in my close,
That mine own use invites me to cut down;
And shortly I must fell it: tell my friends,
Tell Athens, in the sequence of degree,
From high to low throughout, that whoso please
To stop affliction, let him take his haste,
Come hither, ere the tree hath felt the axe,
And hang himself. I pray you, do my greeting.

*Shakspeare.*

1–6. 'I bid them hail: and for lightening (accus.) of evils, of hostile mischief, calamity, ἀχθηδῶν, regrets of loves, and if by divine chance any storm beating-down strikes the hull of one journeying in the billows of life, tell them how I wish to benefit them.

7. Literal.

8. 9. Behold, a tree here flourishes in the garden, and my χρέος &c. . . .

10. 11. 12. and I will cut it. Therefore tell my friends and citizens in order publicly (ἐς μέσον), according to worth, to the inferior (ὑστεροῦντες) and the excellent,

13. 14, 15. whoever wishes (say—"to whomsoever willing it is") to free [himself] from trouble, to come quickly before &c. . . . &c. . . . Go, announce this.'

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# VOCABULARY.

Abide, ἐμμένω.
Abominate, ἀποπτύω.
About (*to &c.*), μέλλων.
Abuse, λοιδορέω.
Accomplish, ἀνύτω, κατανύτω.
Accuse, κατηγορέω.
Add, προστίθημι.
Address (*vb.*), προσεννέπω.
Advance, προβαίνω, προβιβάζομαι.
Afar, τηλοῦ.
Afterwards, ἔπειτα.
Age, αἰών.
Agree, ὁμορροθέω.
Aid (*noun*), ὠφέλεια, ἐπωφέλεια, ὑπηρέτημα.
Aid (*vb.*), ἀρήγω.
Air, ἀήρ.
All-consuming, πάμφαγος.
All-destructive, πανώλεθρος.
Alleviation, ἀνακούφισις.
Allot (*have allotted*), λαγχάνω.
Ally, ξύμμαχος.
Aloft (*adj.*), μετάρσιος.
Alone, μόνος or μοῦνος.
Aloof, ἐκτός.
Already, ἤδη.
Altar, βωμός.
Amends, ἄποινα.
Amiss (*to hear a.*), παρακούω.
Anger, χόλος.
Angrily, ἐγκότως.
Annoyance, ἀνία.
Answer, ἀνταμείβομαι.
Anticipate, φθάνω.
Any, ὁστισοῦν.
Appear, φαίνομαι, φαντάζομαι.
Appearance, εἶδος, σχῆμα.
Appliance, φάρμακον.
Approach, στείχω.
Arm (*vb.*), ὁπλίζω.
— against, ἀνθοπλίζω.
— (*noun*), ἀγκάλη, ὠλένη.
Armed (*an a. man*), αἰχμητής.
Army, στρατός.
Arouse, ἐγείρω, ἐξεγείρω.
Arrange, κοσμέω.
Art, τέχνη.
Ashes, σποδός.
Ask, ἐρωτάω.
Assembly, πανήγυρις.
Assessor, ξύνεδρος.
Assured (*be*), σάφ' ἴσθι.
Astonish, ἐκπλήσσω.
Atone, ἁγνίζω, ἐκτίνω.
Attack (*noun*), πληγή.
Avenger, ἀλάστωρ.
Away from, ἀπό, ἔκτοπος, ἐκποδών.
Awe, σέβας.

Bank, ὄχθος.
Barren, ἔρημος, ἄκαρπος.
Base, αἰσχρός, ἄδοξος.



Battle, μάχη (*and see Index of Phrases*).
Be, εἰμί, γίγνομαι, πέλω.
Bear, φέρω.
Beast, θήρ, θηρίον.
Beat-down (*neut.*), καταιγίζω.
Beauty, κάλλος, καλλονή.
Become, γίγνομαι; (*part.*) γεγώς.
Bed, λέχος, λέκτρον, εὐνή.
Before (*of position*), ἐμποδών.
— (*time*), πάρος, πάροιθε.
Beget, φύω.
Beguile, κλέπτω.
Belied (*to be*), ψεύδομαι.
Bellow, στένω.
Belong, προσήκω.
Bend, κάμπτω.
Benefit (*vb.*), εὐεργετέω, ὠφελέω.
— (*noun*), ὠφέλημα.
Bereft, τητώμενος.
Betray, προδίδωμι.
Betrayed, λωβητός.
Beyond, παρά, πέρα (*gen.*).
Bid, κελεύω, στέλλω.
Billow, κλύδων, κλυδώνιον.
Bind, δέω, συνδέω.
Birth, γένεσις.
Bitter, πικρός.
Black, μέλας; (*b.-skinned*) μελάγχρως.
Blacken, μελαίνω.
Blame, ψόγος, αἰτία.
Blast (*noun*), ῥιπή.
Bless, ὀλβίζω.
Blest, ζηλωτός.
Blind, τυφλός.
Blood, αἷμα.
Bloody, αἱματηρός.
Blush, ἐρυθριάω.
Body, σῶμα, δέμας; (*dead b.*) νεκρός, νέκυς.
Bold (*to be*), θαρσέω.
Bolt, βέλος.
Bone, ὀστέον.
Born, γεγώς; (*to be*) ἔφυν, ἐκβλαστάνω.
Bosom, κόλπος.
Both, ἄμφω.
Bough, κλάδος.
Boundary, ὅρος.
Bound-up, ἀνάδετος.
Break θραύω; (*broken-up*) συντεθραυσμένος.
Breast, καρδία, καρδίας μυχός
Breathe again, ἀναπνέω.
Breathing, πνοή, πνεῦμα.
Breed, τίκτω.
Breeze, αὔρα, πνοή.
Bright, φαιδρός.
Brighten, λαμπρύνω.
Brightness, σέλας.
Brilliancy, λαμπρότης.
Brilliant, λαμπρός, φωσφόρος.
Bring-up, τρέφω; (*brought-up*) ἔντροφος.
Broil, θρόος.
Brook (*noun*), πῖδαξ.
— (*vb.*), φιλῶ.
Brother, ἀδελφός, κάσις, κασίγνητος, σύγγονος.
Brow, ὄφρυς.
Bud, ἄνθος.
Burden, φόρτος, βάρος.
Burn, φλέγω, ἐπιφλέγω, ὑπαίθω; (*b. to cinders*) αἰθαλόω.
Bury, θάπτω.
Buy, ἐπριάμην.

Calamity, συμφορά, δυσπραξία.
Calcine, κατανθρακόω.

Calf, μόσχος.
Call, καλεω.
Calm (*adj.*), νήνεμος.
Captain, λοχαγός.
Captive, αἰχμαλωτός, δέσμιος.
Care, φροντίς, μέριμνα; (*it is*) μέλει; (*let it be*) μελέσθω.
Careful (*to be*), εὐλαβέομαι.
Carelessness, ῥᾳθυμία.
Carry, ἀνάγω, κομίζω.
Cast-off, ἐκβάλλω.
Cease, λήγω.
Cedar, κέδρος.
Cessation (*from toil*), ἀργία.
Chain, δεσμός.
Chance (*noun*), τύχη; (*vb.*) τυγχάνω.
Change (*vb.*), ἀλλάσσω, μεταλλάσσω, μεταβάλλω
— (*noun*), ἀλλαγή.
Character, χαρακτήρ.
Charge (*noun*), αἰτία.
Charm, θελκτήριον.
Cheek, παρῆις.
Chief, ἄρειος, πρόμος.
Child, τέκνον, παῖς, νήπιος.
Choose (*out of*), ἐξαιρέομαι.
Chosen, ἔκκριτος.
Circle, κύκλος.
Citizen, ἄστος.
Cleansing (*noun*), καθαρμός.
Clever, σοφός.
Clip, κολούω.
Cloak, φᾶρος, χλαῖνα.
Clothe, ἀμπέχω, ἀμπίσχω.
Cloud, νέφος, νεφέλη.
Cluster, βότρυς.
Cold (*subs.*), κρύος; (*adj.*) ψυχρός.
Collect, συνάγω, ἐξαθροίζω.
Come, ἔρχομαι, χωρέω; (*have c.*) ἥκω; (*c. upon*) ἐπέρχομαι, ὑπέρχομαι.
Comforter, παρήγορος.
Command (*vb.*), κελεύω, ἐντέλλω.
— (*noun*), ἐντολή, ἐφετμή.
Commit (*crime*), ἐκπράσσω.
Common, κοινός, ταπεινός.
Companion, ἑταῖρος.
Company, ὄχλος, ὁμιλία.
Compare, συμβάλλω.
Compassionate, οἰκτίρμων.
Compel, ἀναγκάζω.
Complaining, πένθιμος.
Complete, παντελής.
Confer (*favour &c.*), φέρω.
Confound, συγχέω.
Conquer, νικάω.
Conqueror, ὁ νικῶν.
Conscious, συνειδώς.
Consecrate, καθιερόω.
Consider, σκοπέω.
Conspirator, συνωμότης.
Consul, προστάτης.
Contention, δῆρις.
Cook (*vb.*), πέσσω.
Corpse, νεκρός, νέκυς.
Counsel, βούλευμα; (*ill-c.*) δυσβουλία.
Counterfeit, κίβδηλος.
Countless, ἀνήριθμος, μυρίος.
Courage, μένος, εὐψυχία.
Courageous, εὔσπλαγχνος.
Cousin, ἀνέψιος.
Craft, δόλος, τέχνη.
Creep, ἕρπω.
Crest, λόφος.
Crime, ἁμαρτία.
Crowd, κλόνος.
Crown (*noun*), στέφος.
Cruel, ὠμός, ὠμόφρων.
Cry, βοάω; (*cry with*) συμβοάω; (*aloud*) ἐπολολύζω.
Cunning, αἵμυλος, πανοῦργος.



Cup, δέπας.
Curse, ἀρά.
Custom, νόμος, (*it is customary*) νομίζεται.

Dainty, ἐξαίρετος.
Dale, ἄγκος.
Damp, ὑγρός.
Dance, χορεύω.
Danger, κίνδυνος, κινδύνευμα.
Dangerous, ἐπικίνδυνος.
Dare, τολμάω (*aor.* ἔτλην).
Daring (*adj.*), τολμηρός, παντολμος.
— (*subs.*), θράσος.
Dark (*adj.*), σκοτεινός, ἀφεγγής, ἄμαυρος.
— (*subs.*), σκότος.
Dart (*vb.*), ἐνσκήπτω.
Dawn, ὄρθρον, ἕως φωσφόρος.
Day, ἦμαρ, ἡμέρα; (*daily*) κατ' ἦμαρ, καθ' ἡμέραν.
Dead (*the*), οἱ θανόντες, οἱ κεκμηκότες.
Deadly, θανασιμος.
Debt, χρέος.
Decay (*vb.*), φθίνω, ἀμαυρόομαι.
Decreed (*it is d.*), δέδοκται.
Deed, ἔργον, πρᾶγμα, ἔργμα.
Deeply-roaring, βαρύβρομος.
— -rooted, βαθύρριζος
Deface, διαφθείρω.
Defeat, ἡσσάω.
Defile, μιαίνω.
Deign, ἀξιόω, τολμάω.
Delicate, ἁβρός.
Deliver, λύω.
Deliverer, σωτήρ.
Demigod, θεοῖς ὁμοῖος ἀνήρ.
Deprive, στερέω.
Depth, βάθος, βυθός.
Desire, εὔχομαι.
Destined, πεπρωμένος.
Destiny, μόρος.
Destroy, φθείρω, ἀποφθείρω, ἐξαποφθείρω, ὄλλυμι, ἐξαϊστόω.
Destruction, διαφθορά.
Determine, ὁρίζω.
Devilish, ἀνόσιος.
Dew, δρόσος.
Die, θνήσκω; (*d. with*) συνθνήσκω.
Differ, διαφέρω.
Dig, σκάπτω, κατασκάπτω.
Dirge, θρηνῳδία.
Dirty, δυσπινής.
Disbelieve, ἀπιστέω.
Disclose, φαίνω.
Discourse (*sub.*), διαλλαγή.
Disease, νόσος, νόσημα.
Disembark, ἐκβαίνω.
Disgrace (*vb.*), καταισχύνω.
— (*noun*), αἶσχος, ὄνειδος.
Disgraceful, αἰσχρός.
— (*adv.*), αἰσχρῶς, αἴσχιστα.
Disorderly, ἄκοσμος.
Dispose, κραίνω.
Disposition, λῆμα, ἦθος, τρόπος.
Distribute, νέμω.
Disturb, ταράσσω.
Divining, τεράσκοπος.
Do, ποιέω, δράω, ἔρδω, ῥέζω.
Domestic, οἰκέτης.
Double, διπλοῦς.
— (*adv.*), δισσῶς.
Draw, σπάω; (*d. breath*) ἕλκω.
Dread (*adj.*), δεινός.
Dream, ὄναρ, ὄνειρος.
Drink, πίνω; (*a health*) προπίνω.
Drive, ἐλαύνω; (*out*) ἐξελαύνω.

Drop, σταγών, στάλαγμα.
Drug, φάρμακον.
Dry-up, αὐαίνω.
Due, πρέπων.
Dull (*vb.*), ἀπαμβλύνω.
Dumb, ἄφωνος.
Dust, σποδός, κόνις, κονία.
Dwell, ναίω, οἰκέω, κατοικέω.
— (*in*), ἐνοικέω; (*with*) συνοικέω.

Eager, ὀξύς.
Eagle, αἰετός.
Earth, γῆ, γαῖα, χθών, πέδον.
Eastern, ἑῷος.
Eat, ἐσθίω; (*metaph.*) βρύκω.
Educate, παιδεύω.
Either, ἑκάτερος.
Elder, ὁ πρόσθε γεννηθείς.
Eldest, γεραίτατος.
Encircle, ἐγκυκλόω.
Enclose, εἴργω.
Enclosure, ἕρκος.
End (*subs.*), τέλος.
— (*vb.*) τελειτάω.
Endure, ἀνέχομαι; (*gen.*) τλῆμι.
Enduring, εὐτλήμων.
Enemy, ἐχθρός.
Enfolding, περιπτυχής.
Enquire, ἐξετάζω.
Entreat, παραιτέω, συνηγορέω.
Entrust, ἐπιτρέπω.
Envious, φθονερός.
Envy, φθόνος.
Equally, ἐξ ἴσου.
Evening (*adj.*), ἕσπερος; (*noun*) ἑσπέρα.
Ever (*for*), δι' αἰώνων.
Ever-flowing, ἀείρυτος.
Everywhere, πανταχοῦ.
Evident, δῆλος; (*adv.*), ἐμφανῶς, ἐναργῶς.
Exalted, ὑψήγορος.
Example, παραδείγμα.
Excel, περισσεύω.
Excellent, ἀριστεύων.
Excite, ἐπαίρω.
Excuse, συγγνώμη, σύγγνοια.
Expect, καραδοκέω.
Extent (*to what?*), ποῖ.
Exterior, ἡ ἔξω φύη.
Eyelid, βλέφαρον.

Face, πρόσωπον; (*in the f.*) ἐνάντιον.
Fade, καταφθίνω.
Failure, σφάλμα.
Fair, εὐπρεπής.
Fall (*vb.*), πίπτω, πίτνω, προπίτνω.
— (*subs.*), πέσημα.
False, ἄπιστος.
Fame, κλέος: (*ill-f.*) δύσκλεια.
Far-off, πόρρωθεν.
— -seen, τηλόθεν κατόψιος.
Fashion, πλάσσω.
Fate, αἶσα, μοῖρα.
Fated, μόρσιμος, εἱμαρμένος.
Fatted, σιτειτός.
Favourable, εὐμενής.
Feast, δαίς, ἑορτή.
Feed, βόσκω.
Fenced, (*part. of*) φράσσω.
Few, παῦρος, ὀλίγος.
Fiery, πύρπνοος.
Fill, πληρόω, πίμπλημι, ὑπερπίμπλημι.
Find, εὑρίσκω, ἐξευρίσκω.
Fine, καλός.
Fitting (*to be*), προσήκω.
Fixed (*to be*), πέπηγα.



Flame, φλόξ.
Flash (*vb.*), ἀστράπτω.
Flatter, θωπεύω.
Flatterer, κόλαξ.
Flight, φυγή.
Flock, ποίμνη.
Flood, ἐπιρροή.
Flourish, θάλλω.
Flow, ῥέω.
Fly, φεύγω, προφεύγω.
Fold, κόλπος, πτύξ.
Follow, συνέπομαι.
Foot, πούς.
Forbid, ἀντερῶ (*fut.*).
Force, βία.
Foreign, βάρβαρος, ξένος.
Foreknow, πρόοιδα.
Foreshew, προδείκνυμι.
Forest, νάπος.
Forestall, φθάνω.
Foretell, πρόφημι.
Forget, λανθάνομαι.
Forgetfulness, λήθη.
Forgive, συγγιγνώσκω.
Forlorn, δυσδαίμων.
Former, ὁ πρόσθεν.
Fortunate, εὐτυχής.
Fortune, τύχη.
Foul, αὐχμηρός.
Foundation, βάθρον.
Fourfooted, τετρασκελής.
Free (*to set*), λύω, παραλύω, ἐλευθερόω.
Frequent (*vb.*), φοιτάω.
Frozen, κρυσταλλοπήξ.
Fruitful, κάρπιμος.
Fruitless, ἀκάρπιστος.
Fulfil, ἐκπίμπλημι.
Furrow, ἄλοξ.
Future, τὸ μέλλον.

Gain, κτάομαι.
Gall, χολή.
Gate, πύλη.
General, στρατηγός.
Gentle, πρευμενής.
Ghost, εἴδωλον.
Gift, γέρας.
Give, δίδωμι, ἔπορον.
Glitter, μαρμαίρω.
Glory, κλέος, δόξα; (*glorious*) κλεινός.
Gnash, βρύκω.
Go, ἔμολον, εἶμι; (*go on*) περαίνομαι; (*go down*) καθικνέομαι.
Godlike, θεῖος.
God-sent, θεοπέμπτος.
Golden, πολύχρυσος, χρυσήλατος.
Gone, φροῦδος; (*I am g.*) οἴχομαι.
Good-fame, εὐδοξία.
Gracious, εὐειδής.
Grandfather, πάππος.
Grant, συγχωρῶ.
Grass, χλωρὸν πέδον, χλόη.
Grave (*subs.*), τύμβος, τάφος.
— (*adj.*) σεμνός.
Green, χλωρός.
Grey, γλαυκός.
Grieve, λυπέω (*trans.*).
Grievous, ἀλγεινός; (*comp.*) ἀλγίων.
Grind, ἀλέω.
Gripe, λαμβάνω, λαμβάνομαι (*gen.*).
Groan, στένω, ὑποστενάζω.
— (*noun*), στέναγμα.
Ground (*on the*), χαμαιπετής.
Grove, ἄλσος, νάπη.
Growth, βλαστή.
Guard, φυλάσσω.
Guess, εἰκάζω, ἐπεικάζω.
Guest, συνδαίτωρ.

Guide, ὁδαγός.

Hail, χαίρω.
Half-dead, ἡμιθνής.
Hanging, κρεμαστός.
Hang-oneself, δέρην ἀπαρτάω.
Happen, τυγχάνω, κυρέω, συμβαίνω.
Happy, εὐγηθής.
Hard, σκληρός.
Hate, μισέω.
Hateful, ἐχθρός.
Hatefulness, μῖσος.
Haughty, ὑπέρφρων.
Head, κάρη, κρᾶς.
Healing, παιώνιος.
Heap-up, ὀγκόω, χώννυμι.
Hear, κλύω (*imp.* κλῦθι), ἀκούω.
— (*amiss*), παρακούω.
Heart, καρδία.
Heaven-abandoned, θεοστυγής.
— -dwelling, οὐρανοῦχος.
Heavy, βαρύς; (*to be*) βρίζω.
Heed (*take h. of*), μέλει μοι (*gen.*).
Hedge (*in*), φράσσω.
Help, ἄρηξις.
Herald, κῆρυξ.
Here, ἐνθάδε.
Hereafter, τἆπειτα.
Hide, κρύπτω, ἐγκρύπτω, ἀποκρύπτω, συγκαλύπτω.
— (*be hidden*), λανθάνω.
High (*most*), ὕψιστος.
— (*h. road*), πλατεῖα κέλευθος.
— (*h.-souled*) ὑψηλόφρων.
Hill, ὄρος, λόφος, ὄχθος.
Hindrance, κώλυμα.
Hold, ἐπέχω; (*on to*) ἀντέχομαι (*gen.*); (*lay h. of*) ἅπτομαι; (*esteem*) νέμω; (*h. cheap*) νέμω παρ' οὐδέν.
Hollow, κοῖλος.
Holy, σεμνός, ἁγνός.
Homeward, οἴκαδε.
Honoured, τίμιος.
Hope, ἐλπίζω.
Horror, φρίκη.
Horseman, ἱππότης.
Hull, σκάφος.
Human, ἀνθρώπινος, ἀνθρώπειος.
Humble, ταπεινός.

Idleness, ἀργία.
Ignorance, ἄγνοια; (*in ig.*) οὐκ εἰδώς.
Ignorant (*to be*), ἀγνοέω.
Ill (*to be*), νοσέω.
Ill-omened, δύσφημος.
Illustrious, εὐκλεής, κλεινός.
Image, εἰκών, εἴδωλον, βρέτας.
Imitate, μιμέομαι.
Immortal, ἄφθιτος, ἄμβροτος.
Impediment, κώλυμα.
Impossible, ἀμήχανος, ἀδύνατος.
Impulse, ὁρμή.
Incantation, ἐπῳδή.
Incredulous, ἄπιστος.
Incur, ὀφλισκάνω.
Incurable, ἀνήκεστος.
Inexperienced, ἄιδρις.
Infant, νήπιος.
Inferior, ἥσσων, λάτρις.
Inhabit, ναίω.
Injustice, ἀδικία.
Insult, ὕβρις.
Intemperate, ἀκόλαστος.
Intend, φρονέω, νοέω.
Intermission, παῦλα.



Invade, ἐσβάλλω.
Investigate, ἐξετάζω.
Invisible, ἄφαντος.

Jealous (*to be*), φθονέω.
Join, συνάπτω.
Journey (*along*), ὁδοιπορέω.
Joy, χαρά.
Judgment, γνώμη.
Justice, δίκη, τὰ δίκαια.
Justly, δικαίως, δίκῃ.

Keep, τρέφω; (*away from*) ἀπείργω, ἀπαυδάω.
Kill, κτείνω, ἀναιρέω.
Kind, πρᾶος, ἥπιος, εὐμενής.
King, τύραννος, ἄναξ, βασιλεύς, κοίρανος.
Kingdom, θρόνος.
Kingly, βασιλικός, τυραννικός.
Kinsman, ὅμαιμος, σύγγονος.
Know, ἐπίσταμαι, ἐξεπίσταμαι.

Laborious, βαρύς.
Labour (*vb.*), μοχθέω, πονέω; (*noun*) πόνος, μόχθος.
Lake, λίμνη.
Lamb, ἄρνα (*accus.*).
Lame, χωλός.
Lament, κλαίω.
Lamentation, γόος.
Last, ὕστατος; (*at l.*) τελευτῶν (*agreeing with subject*).
Lasting, ἐμμενῶν.
Lately, πρώην.
Laugh, γελάω.
Laughter, laughing-stock, γέλως.
Law, θεσμός.
Lawful, ἔννομος.
Lead, ἄγω.
Leader, ἀγός.
Leaf, φύλλον.
Leap, ἅλλομαι.
Learn, μανθάνω, ἐκμανθάνω.
Leave, ἀπολείπω, λείπω. (*alone*) ἀφίημι.
Leisure, σχολή.
Lend, δανείζω, ἔπορον.
Lengthen, μηκύνω.
Let, μισθόω.
Let-go, μεθίημι.
— -fall, καθίημι.
Letter, ἐπιστολή.
Life, βίος, ζωή, ζόη.
Light (*subs.*), φάος, φῶς, φέγγος.
— (*adj.*), κοῦφος.
— -minded, κουφόνους.
Light (*alight*), σκήπτω.
Lighten, κουφίζω.
Lightening, ἀνακούφισις.
Like (*vb.*), προσηκάμην.
— (*conj.*), ὡς, οἷα, ὥσπερ.
— (*prep.*), δίκην (*gen.*), ὁμοῖα (*dat.*).
— (*adj.*), ἐοικώς.
Limb, μέλος.
Limit, τέρμα.
Link (*vb.*), ζεύγνυμι.
Lip, χεῖλος.
Little, μικρός, βαιός.
Live, ζάω, φάος βλέπω.
Lock, πλόκαμος.
Loftily, ὑψικόμπως.
Lofty, ὑψιγέννητος, ἀκρός.
Lofty-towered, ὑψίπυργος.
Long (*time*), δαρόν.
— (*vb.*), ποθέω, ἱμείρομαι.
Long-continued, μακραίων.
Look, δέρκομαι; (*at*) εἰσοράω.

Look (*interj.*), ἴδου.
Lose, ἀπόλλυμι.
Lot, μοῖρα.
— (*have by l.*), λαγχάνω.
Loud-roaring, βαρύβρομος.
Love (*subs.*), πόθος, ἔρως.
— (*object of l.*), πόσις, κόρη.
— (*vb.*), ἐράω, στέργω.
Lovely, εὐθιλής, ἐράσμιος.
Loving, εὐφιλής.
Lull, κοιμίζω.
Luxury, χλιδή.

Maddened, μανείς.
Madman, ἀνὴρ ἔμπληκτος.
Madness, μανία.
Maid, πάρθενος.
Maimed, χωλός.
Mainland, ἤπειρος.
Majestical, τυραννικός.
Make, ποιέω; (*factitive*) τίθημι.
Male, ἄρσην.
Mane, χαίτη.
Manhood, ἀνδρεία.
Manly, ἀνδρικός.
Mansion, δῶμα.
March, βάσις.
Mast, ἱστός.
Master (*vb.*), δεσπόζω.
— (*noun*), δεσπότης, κοίρανος.
Mattock, γεωμίς.
Meadow, λειμών.
Mean (*vb.*), λέγω, θέλω; (*by all m.*) πάντως.
Meanwhile, τέως.
Measure (*n.*), μέτρον.
— (*vb.*), μετρέω, ἐκμετρέω.
Meet, ἐντυγχάνω (*trans.*).
— (*neut.*) συνέρχομαι, συνάπτω.
Memorial, μνῆμα.
Merciful, οἰκτίρμων.
Merciless, ἄνοικτος.
Midnight (*adj.*), μεσονύκτιος.
Mighty, μεγισθενής.
Mild, ἥμερος, ἥσυχος.
Milk, γάλα.
Mill, μύλη.
Mind, φρήν, θυμός.
Mingle, μίγνυμι, ἀναμίγνυμι, συμφύρω.
Mischief, ἄτη.
Misery, τύχη δυσδαίμων.
Miss, ποθέω.
Moderate, σώφρων.
Moist, ὑγρός.
Moment, σμικρὸς χρόνος.
Monument, θήκη, θῆκη προγόνων.
Moon, μήνη, σελήνη.
More, πλέον.
Mortal, βροτός.
Mother, ἡ τεκοῦσα.
Mound, τύμβος.
— heaped, τυμβόχωστος.
Mountain, ὄρος, κρημνός.
— (*adj.*), ὀρεινός.
Mourn, δύρομαι, στένω, πενθέω.
Mourning, θρῆνος.
Move, κινέω.
Much-enduring, πολλὰ τλάς.
Murderous, φοίνιος.
Murmur, κέλαδος.
Must, χρή, δεῖ, χρεών.
Mutter, μύζω.

Name, ὄνομα.
Nameless, ἀνώνυμος.
Narrow, στενός.
Native, ἐμφυτός.
Nature, φύσις.
Nay rather, μὲν οὖν.



Near, πέλας, πλησίον, ἄγχι.
— (*adj.*), πλησίος.
Neck, δέρη.
Need, χρεία (*there is n.*), δεῖ.
Neither, οὐδέτερος, μηδέτερος.
[*Mind which you use.*]
Net, δίκτυον, δικτύου ἄρκυες.
New, καινός.
Nightingale, ἀηδών.
Noble, εὐγενής.
Noise, δοῦπος.
Noonday (*adj.*), μεσημβρινός.
Note, μέλος, μελῳδία.
Nourish, τρέφω.
Nowhere, οὐδαμοῦ.
Number, ἀριθμός.
Nurse, τρόφος, τροφεύς.

Oak, δρῦς.
Obedience, πειθαρχία.
Obligation, χάρις.
Obscure, ἀμβλύνω.
Obscurity, ἀμαύρωσις.
Observe, τηρέω, σκοπέω.
Obstinacy, αὐθαδία.
Obstruct, ἐμποδίζω.
Offspring, γόνος.
Old, γεραιός, γέρων, παλαιός, παλαίφατος.
— (*man*), γέρων, γεραίτερος, παλαιός.
Omnipotent, παγκρατής.
Once, ἅπαξ, εἰσάπαξ; (*at o.*) ὁμοῦ, αὐτίκα.
One—another, ἄλλος—ἄλλος.
Onward, πρόσω or πόρσω.
Open, διοίγω, ἀνοίγω.
Opportunity, καιρός.
Oracle, χρησμός.
Order (*vb.*), πρόφημι (προεῖπον); (*in or.*) ἐφεξῆς.
Otherwise, ἄλλως.
Our, ἀμός.
Outrage, ὕβρις.
— (*vb.*), ὑβρίζω.
Overcloud, σκιάζω.
Overcome, κρατέω.
Overlook, περιοράω.
Overshadowed, κατάσκιος.
Owe, ὀφείλω.
Ox, βοῦς.

Papers, γράμματα.
Pardon, συγγιγνώσκω.
— (*noun*), σύγγνοια.
Parent, τοκεύς.
Part (*vb.*), διαιρέω.
Pass-by, παρέρχομαι; (*over*) περάω.
Passion, πάθος.
Past, ὁ ὄπισθεν.
Pattern, παραδείγμα.
Pause, ἐπέχω.
Pay, τίνω, ἐκτίνω.
Peace, εἰρήνη, εὐδία, γαλήνη.
Peal, κλάγγω.
Perceive, αἰσθάνομαι.
Perfect, τέλειος.
Perform, δράω.
Perish, ὄλλυμαι, φθίνω.
Perjured, ἐπίορκος.
Persist, διατελέω.
Persuade, πείθω.
Pillar, στήλη.
Pine, πίτυς.
Pious, εὐσεβής.
Pirate, λῃστής.
Pity (*vb.*), οἰκτίζω, ἐποικτίζω.
Place, τόπος.
— (*vb.*), ἐντίθημι.
Plague, νόσος.
Plainly, ἁπλῶς, ἀκόμψως.
Plant, φύτον.
Play, παίζω.

Please, ἀρέσκω; (*be pl.*) ἥδομαι, ἀνδάνω.
Pleasant, τερπνός, ἡδύς.
Pleasure, ἡδονή.
Ploughshare, ἄροτρον.
Plunder, ἁρπαγή.
Pollute, μαίνω.
Pollution, μίασμα.
Poor, πένης.
Port, δέμας.
Position, θέσις.
Possess, κατέχειν.
Possible, οἷός τε.
Pour, σπένδω.
Powerful, κραταιός.
Practise, ἀσκέω, μελετάω.
Praise, αἰνέω, ἐπαινέω.
— (*sub.*) ἔπαινος.
Pray, εὔχομαι; (*prayer*) προστροπή.
Precious, τίμιος, ἔντιμος.
Prepare, ἀρτύνω, ἐπικτάομαι, πορσύνω.
Prescribe, στοιχίζω.
Presence, παρουσία.
Preservation, σωτηρία.
Preserve, σώζω.
Present (*to be*), πάρειμι.
Prevail, κρατέω.
Prevent, κωλύω, εἴργω
Pride, ὄγκος.
Priest, ἱερεύς.
Priestess, ἱερία.
Prime, ἀκμή.
Primeval, πρωταρχος.
Prisoner, δέσμιος.
Privilege, γέρας.
Proceed, στείχω.
Progenitor, γοινή, πρόγονος.
Promise, ὑπίσχομαι.
Promontory, πρών.
Proof, ἔλεγχος, τέκμαρ, τεκμήριον.
Prophecy, μαντεῖον.
Prophetic, μαντικός. πρόμαντις.
Propose, προθήμι.
Prosperous (*to be*), εὐτυχέω.
Prove, ἐλεγχω.
Proverb, παροιμία.
Prudent, σώφρων, προμηθής.
Punish, κολάζω.
Pure, ἁγνός.
Purification, κάθαρμα.
Purify, ἁγνίζω.
Pursue, διώκω.
Push, ὠθέω.

Queen, ἄνασσα, βασιλίς.
Quiet, ἔκηλος.

Race, γένος.
Rage (*vb.*), θυμόομαι.
Raging, μαργῶν.
Rags, ῥάκη.
Raise, ὀρθόω, αἴρω, ἐπαίρω, ἐγείρω, ἐξεγείρω.
Rank, τάξις.
Rapt, ἁρπασθείς.
Ravage, τέμνω.
Ray, αὐγή.
Razor, ξυρόν.
Reap, ἐξαμαω.
Reappear, ἀναφαίνομαι.
Reared, ἔντροφος.
Rebuke, ψόγος.
Receive, δεχομαι, λαμβάνω, ἐκδέχομαι.
Reckon, λογίζομαι.
Recognise, γνωρίζω.
Record, ἐγγράφω; (*of sorrow*) ἀποδύρομαι.
Redden (*neut.*), φοινίσσομαι.
Reed, δόναξ.



Refreshment, ἀναψυχή.
Region, χώρα.
Regret, πόθος.
— (*vb.*) ποθέω.
Reign, ἄρχω, κρατέω.
Rein, ἡνία.
Reject, ἀποβάλλω.
Rejoice, χαίρω.
Related, προσήκων.
Relieve, ἀκέομαι.
Remainder, λοίσθιον.
Remember, μέμνημαι, μνείαν ἔχω.
Remit, παρίημι.
Renew, καινόω.
Repair, κουφίζω.
Repay, ἀντιδίδωμι.
Repentance, μετάγνοια.
Report, ἀπαγγέλλω.
— (*subs.*) φήμη.
Reproach, ἀνειδίζω, ἐξονειδίζω.
— (*subs.*) ὄνειδος.
Reputation, δόξα.
Require, χρήζω, δέομαι.
Resist, ἀμυνάθομαι.
Respect, αἰδώς.
Resplendent, φαιδρός.
Rest, παῦλα, ἀνάπαυλα, ἀμπνοή. (*the r.*) τὰ λοιπά.
— (*vb.*) ἐρείδω.
Restrain, εἴργω, καθείργω, κατέχω.
Return, κατέρχομαι, ἄνειμι.
Reverence, σέβω.
Reverent, αἰδοῖος.
Reward, ἀμείβομαι.
Rich (*make r.*), πλουτίζω.
Righteously, ἐνδίκως.
Ripe, πέπων, (*f.*) πέπειρα.
Rise up, ἀνίσταμαι.
Rising (*of sun*), ἀνατολαί, ἀντολαί.
River-marge, ῥεῖθρον παράκτιον.
Road, ὁδός.
Roaring, βρύχιος.
Rob, συλάω.
Robe, στολή.
Rocky, κραταιλέως.
Roof, στεγή.
Rot, σήπω, σήπομαι.
Rotten, σαθρός.
Ruin, διαφθορά, φθορά, ὄλεθρος.
Rule-over, τυραννεύω, κρατέω.
— (*subs.*) ἀρχή.
Rush-forth, ἐξορμάομαι.
Rustle, ψοφέω.

Sacrifice (*vb.*), θύω.
— (*n.*), ἱρόν, θῦμα.
Safe, ἀσφαλής.
Sail, πλεω.
Sailor, ναύτιλος.
Sake (*for s. of*), χάριν, ἕκατι.
Salt, ἅλες.
Sanctuary, μυχός.
Sane (*to be*), φρονέω.
Satisfaction, κόρος.
Savage, ἄγριος.
Say, λέγω, φάσκω, φημί.
Scarcely, μόγις.
Sceptre-bearing (*subs.*), σκηπτουχία.
Sea (*subs.*), ἅλς, θάλασσα, πόντος, σάλον.
— (*adj.*) πόντιος, θαλάσσιος.
— idol, θεὸς θαλάσσιος.
Season, καιρός.
Second, δεύτερος.
Secretly, κρύφα, λάθρα.
Secure, βεβαιόω.
Seed, σπορά.
See, βλέπω, δέδορκα.

Seem, δοκέω, ἔοικα.
Seer, μάντις.
Send, πέμπω.
Sending-away, ἀποστολή.
Senseless, ἄφρων.
Sensible (*to be*), φρονέω.
Separate (*vb.*), διασπάω.
— (*prep.*), δίχα, χωρίς.
Serve, ὑπηρετέω.
Set (*down*), καθίζω.
— (*before*), παρατίθημι.
— (*up*), ἵστημι, ὀρθόω.
Sever, εἴργω.
Shade, σκία.
Shady, κατάσκιος.
Shake (*trans.*), σείω.
— (*neut.*), πάλλομαι.
Shame, αἰδώς.
— (*vb.*), αἰσχύνω.
Shape, σχῆμα, μόρφη.
Shapeless, ἄμορφος.
Share, μέτειμι.
— (*sub.*) μοῖρα, συμμετίσχω.
Shed, ἐκχέω.
Sheep (*pl.*), μῆλα.
Shew, δηλόω, ἐκδείκνυμι.
— (*neut.*), πρέπω, φαίνω, προφαίνω, δεικνύω.
Shine, φλέγω, φαίνομαι, πρέπω, λάμπω, ἐκλάμπω.
Ship, σκάφος, ναῦς, *and see Index*.
Shoot, κλάδος.
Shore, ἀκτή, χέρσος.
Shrill, λιγυρός.
Shroud, περιστέλλω.
Shudder, φρίσσω.
Shut, κλείω.
Sick (*to be*), νοσέω.
Side, πλευρά.
Sight (*organ of*), ὄμμα, ὄψις.
— (*object of*), ὄψις, θέα.
Sight (*in s.*), ἐν ὄμμασι, ἐν ὀφθαλμοῖς.
Sign, σύνθημα.
Silence, σίγη.
Silver, ἀργυροῦς.
Simple, εὐηθής, ἁπλοῦς.
Since, ἐκ, ἐξ οὗ.
Sing over, ἐφυμνέω.
Single, ἁπλοῦς.
Sister, ἀδελφή, κάσις.
Sit, ἧμαι, καθημαι, θάσσω.
Sky, αἰθήρ.
Slave (*vb.*), δουλεύω.
— (*subs.*), δοῦλος.
Sleep, καθεύδω.
Slightly, βαιά.
Slip, σφάλμα.
Smite, ἐκπλήσσω.
So, ὡσαύτως.
Sober (*to be*), σωφρονέω.
Soft, μαλθακός.
Solemn, σεμνός.
Sometimes, ἐσθ' ὅτε.
Song, ἀοιδή, ᾠδή.
Soothe, κηλέω.
Soulless, ἄψυχος.
Sound, βοή, κτύπος, φωνή.
Sow, σπείρω.
Spade, δίκελλα.
Spare, φείδομαι.
Spark, σπινθήρ.
Spectacle, θέαμα.
Speech, μῦθος.
Spill, ἐκχέω.
Spirits, φρένες.
Spite, ὕβρις.
Split, διασχίζω.
Spoil, πέρθω.
Sport, παίζω.
Spread, μηκύνω.
Stain, χραίνω.
— (*with blood*) αἱματόω.
Stand, ἵσταμαι, καθίσταμαι.



Starless, ἄναστρος.
Stately, σεμνός.
Stern, δεινώψ.
Sting, κεντέω.
Stool, ἕδρα.
Stop, παύω.
Storm, χείμων, πέμφιξ.
Stormy, δυσχείμερος.
Strange, θαῦμα, θαυμαστός.
Stranger, ξένος.
Stream, νᾶμα, ῥοή, ῥεῖθρον.
Strength, σθένος, ἴσχυς.
Strife, στάσις.
Strong, κρατερός *or* καρτερός.
— (*to be*), σθένω.
Succession, διαδοχή.
Such, τοιόσδε, τοιοῦτος.
Sucking, γαλάθηνος.
Sudden, ἀπροσδόκητος.
Suffer, πάσχω.
Suffering, πάθος.
Sufficient, αὐταρκής.
Sullen, σκυθρωπός.
Summer, θέρος.
Summit, κορυφή.
Sup, δειπνέω.
Superfluous, περισσός.
Supplicate, λιπαρέω.
Supplication, λιτή.
Surpass, ὑπερβάλλω.
Surround, ἀμπίσχω, ἀμφιβάλλω.
Suspicion, ὑποψία.
Swain, ἐραστής.
Swan, κύκνος.
Swear, ὄμνυμι.
Sweet, γλυκύς.
Sword, ξίφος.

Tablet, δέλτος.
Take, λαμβάνω.
— (*back*), ἀναλαμβάνομαι.
Take (*in hunting*), ἀγρεύω.
Tame, δαμάω.
Tear, δάκρυ.
— (*vb.*) (*away*), ἀποσπάω.
— (*up*), ἀνασπάω.
Teem, βρύω.
Tell, φράζω, αὐδάω, ἐξαυδάω.
Temperate, σώφρων.
Tempest, θύελλα.
Temple, νεώς, τέμενος.
Tenantless, ἀνοίκητος.
Tender, ἁπαλός.
Thanks, χάρις.
That, ὡς, ὅτι, οὕνεκα, ὁθούνεκα.
There, ἐκεῖ, ἐνταῦθα.
Think, νομίζω, δοκέω, νοέω.
Though, περ, καίπερ (*only with participles*).
Thought, ἐνθύμημα.
Thread, κρόκη.
Throb, πάλλομαι.
Thrust (*away*), ἀπωθέω.
Thunderer, κεραύνιος.
Thunder-stricken, ἐμβρόντητος.
Tide, παλίρροια, πλημμυρίς.
Till (*vb.*), ἀρόω.
— (*conj.*), ἕστε.
Time, χρόνος, καιρός (*of a particular time*).
Timely, ὡραῖος.
Title, τιμή.
Together, ὁμοῦ.
Toil, ἆθλος.
Tomb, τύμβος.
Torch, λύχνος.
Touch, θιγγάνω, προσθιγγάνω.
Touchstone, βάσανος.
Tower-wise, πυργηδόν.
Track, στίβος.
— (*vb.*), ἰχνεύω.
Tremble, τρέμω.

Trial, πειρα.
Trip, σφάλλομαι.
Trouble, ταράσσω.
Trust, πιστεύω.
Trustworthy, πιστός.
Turn, στρέφω.
Turning-back (*subs.*), ἀποστροφή.
Twice, δίς.
Two, δύο, δίσσοι.

Unanimous, σύμφωνος.
Unaware, λάθρα.
Unborn, ἀγένητος.
Uncertain, ἄσημος.
Understand, μανθάνω.
Understanding, σύνεσις.
Undistinguishable, ἄκριτος.
Unerring, νημερτής.
Unexpected, ἀπροσδόκητος.
Unfold, διαπτύσσω.
Unfrequented, ἔρημος.
Uninjured, ἀβλαβής.
Unknown, ἀγνώς.
Unloose, ἀναλύω.
Unlying, ἀψευδής.
Unnoticed, ἀτημέλητος.
Unrestrained, οὐ κατασχετός.
Unshepherded, ἀποίμαντος.
Unskilled, ἄπειρος.
Unsubstantial, ἄμενηνος.
Untended, ἀβουκόλητος.
Untouched, ἄθικτος.
Untrodden, ἄστειπτος.
Unwilling, ἄκων, οὐχ ἑκών.
Uplifting (*subs.*), ὑπτίασμα.
Urge, ἐφορμάω.
Use, χράομαι.
— (*sub.*), χρεία.
Utmost, ἔσχατος.
Utter, ἀφίημι, ἐξαυδάω.
Utterance, φθέγμα.

Vain, κενός.
— (*in v.*) μάτην.
Valiant, θαλερός, ἄλκιμος.
Valley, νάπη, βῆσσα.
Vanish, φθίνω.
Vapour, ἀτμός.
Varied, ποικίλος.
Vary, διαφέρω.
Vassal, ὑπήκοος.
Venerable, σεμνός.
— (*fem.*), πότνια.
Vine, ἄμπελος.
Violently, βίᾳ.
Virgin, πάρθενος.
Vision, ὄψις.
Vocation, βίος.
Voice, φωνή, φθογγή, ὀμφή.
Void, χάος.
Voyage, πλοῦς.

Walk, στείχω.
— (*about*), διέρπω.
Wander, πλάζομαι, πλανάομαι, ἀλάομαι.
Want, δέω.
War, Ἄρης, πόλεμος.
Warmth, θάλπος.
Warn, παραινέω, φρενόω.
Wash, λούω.
Wasp, σφήξ.
Waste, ἐρημία.
— (*vb.*), καταφθίνω.
Watch, τηρέω.
Water (*vb.*), ἄρδω.
Wave, κῦμα, κλύδων.
Wax (*vb.*), αὔξομαι μέγας.
Weak, ἀσθενής, ἀσθενῶν.
Weakly, μαλθακῶς.
Wear, φορέω.
Weary, παρειμένος.
Weave, ὑφαίνω, πλέκω.
Web, ἱστός.



Wedlock, γάμος.
Weep, ὀδύρομαι.
Weigh-down, βαρύνω.
Weight, ἄχθος.
Well, εἶεν.
Wheel, τροχός.
When, ὅτε, εὖτε, ἐπεί, ἡνίκα, ὁπηνίκα.
Wherefore, ἀνθ' ὧν, πρὸς ταῦτα.
Wherever, ὅπουπερ.
White, λευκός, πάλλευκος.
Why? τοῦ χάριν; τί; τί δῆτα; τί δήποτε;
Wife, γυνή, δάμαρ.
Wild, ἄγριος.
— (*-ly*), ἀγρίως.
Will, βουλεύω.
Win, κρατέω.
Wind, ἄνεμος, πνοή, πνεῦμα.
Wing, πτέρον.
Winged, πτερόεις.
Wish, βούλομαι, θέλω.

Wither, αὐαίνω.
Within, ἔνδον.
Woe, πάθος.
Wonder, θαῦμα, θάμβος.
Wont (*to be*), φιλέω.
Word, ῥῆμα, ἔπος.
Worse, χείρων, κακίων.
Worship, προσκυνέω.
Would that, εἴθε (*opt.*), *or with* ὤφελον.
Wound, τραυματίζω.
— (*sub.*), τραῦμα.
Wrestle, παλαίω.
Wretched, ἄθλιος.
Wrought, ἐξειργασμένος.

Yesterday, χθές.
Yet, πω.
— (*conj.*), καίτοι.
Yoke, συγκαταζεύγνυμι.
Youth, ἥβη.
— (*y. man*), νεανίας.

COLUMBIA DEPARTMENT of GREEK. COL. COLL.

## PART II.

### Exercise 1 (*a*).

*Worcester.* Peace, cousin, say no more!
And now I will unclasp a secret book,
And to your quick-conceiving discontents
I'll read you matter deep and dangerous,
As full of peril and adventurous spirit
As to o'erwalk a current roaring loud
On the unsteadfast footing of a spear.
*Hotspur.* If he fall in, good night! or sink or swim:
Send danger from the east unto the west,
So honour cross it from the north to south,
And let them grapple: O the blood more stirs
To rouse a lion than to start a hare!

*Hints.*

'Peace, cousin' &c.—will you not be silent and not &c. . . . See Soph. *Aj.* 75.

'Quick-conceiving discontents'—to you anticipating to learn in bitter wrath.

'To overwalk' &c.—if you were to go γεφυρώσας a torrent, πορθμεύων your unsteady foot &c.

'If he fall' &c.—ἴτω the faller, for 'tis a crisis to swim or die.

'Send danger' &c.—let whatever is δύσχιμον come ὕπαστρον, against honour meeting it right-opposite.

'The blood stirs,' ἀνεπτόμην.



### Exercise 1 (*b*).

*Northumberland.* Imagination of some great exploit
Drives him beyond the bounds of patience.
*H.* By heaven, methinks it were an easy leap
To pluck bright honour from the pale-faced moon,
Or dive into the bottom of the deep,
Where fathom-line could never touch the ground,
And pluck up drownèd honour by the locks;
So he that doth redeem her thence might wear
Without corrival all her dignities:
But out upon this half-faced fellowship!

*Shakspeare.*

'Imagination' &c.—The man seems to be inspired &c. and not σωφρονεῖν.

'Methinks' &c.—I think that leaping I could easily snatch &c.

'Bright—pale-faced,' χρυσώψ—ἀργυρώψ.

'Where fathom-line' &c.—where στάθμη μὴ κέλσει (for this μὴ see Soph. *Aj.* 659).

'So that' &c.—ἐφ' ᾧ (with infin.).

'Out upon'—ἐρρέτω this &c.

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### Exercise 2.

Needs must I like it well: I weep for joy
To stand upon my kingdom once again.
Dear earth, I do salute thee with my hand,
Though rebels wound thee with their horses' hoofs:
As a long-parted mother with her child
Plays fondly with her tears and smiles in meeting,
So, weeping, smiling, greet I thee, my earth,

And do thee favour with my royal hands.
Feed not thy sovereign's foe, my gentle earth,
Nor with thy sweets comfort his ravenous sense;
But let thy spiders, that suck up thy venom,
And heavy-gaited toads lie in their way,
Doing annoyance to the treacherous feet
Which with usurping steps do trample thee.

*Shakspeare.*

'Needs must' &c.—how do I not rejoice and weep &c.

'As a long-parted mother' &c.—as some mother χρονία in converse with her child (gen.) laughs with flood of tears.

'Feed not' &c.—(make two lines of this, the first entreating gentle earth, the second conveying the subject of entreaty).

'Ravenous'—μαργῶν.

'Heavy-gaited toads' &c.—heavy toads with ὀύσφοροι συμβολαὶ injure the feet of traitors &c.

'Trample'—λὰξ πατεῖν.

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Exercise 3 (*a*).

*Marmaduke.* Time, since man first drew breath, has never moved
With such a weight upon his wings as now;
But they will soon be lightened.
*Oswald.* Ay, look up—
Cast round you your mind's eye, and you will learn
Fortitude is the child of Enterprise:
Great actions move our admiration, chiefly



Because they carry in themselves an earnest
That we can suffer greatly.
*M.* Very true.
*O.* Action is transitory—a step, a blow,
The motion of a muscle—this way or that,
'Tis done, and in the after vacancy
We wonder at ourselves like men betrayed:
Suffering is permanent, obscure and dark,
And shares the nature of infinity.

'But they will soon' &c.—and yet he will quickly lighten them (divide the lines to speakers just as in English).

'Fortitude—experience'—ἀνδρία—πεῖρα.

'Because they carry' &c.—since they ἔθηκαν ἐνέχυρον of a mind equal (οἷος) to bear nobly.

'Action'—τὸ ποιεῖν.

'This way or that'—inclining as it might chance.

'Suffering'—τὸ δ' αὖ παθεῖν.

'Infinity'—ἄπειρος φύσις.

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Exercise 3 (*b*).

*M.* Truth: and I feel it.
*O.* What! if you had bid
Eternal farewell to unmingled joy
And the light dancing of the thoughtless heart;
It is the toy of fools, and little fit
For such a world as this. The wise abjure
All thoughts whose idle composition lives
In the entire forgetfulness of pain.
—I see I have disturbed you.
*M.* By no means.

*O.* Compassion! pity! pride can do without them;
And what if you should never know them more!—
He is a puny soul who, feeling pain,
Finds ease because another feels it too.

*Wordsworth.*

'Bid eternal farewell'—πολλὰ χαίρειν λέγειν.

'Toy'—ἀθύρματα.

'Whose idle composition' &c.—which being empty συνέπτασαν unmindful of mortal grief.

'I see' &c.—καὶ μὴν I have evidently &c.

'Compassion' &c.—one destroys (aor.) then pity, and yet is self-sufficient and lofty minded, and thee I place among these.

'Who, feeling pain' &c.—for whom πονοῦντι another sharing the weight of grief lightens it.

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EXERCISE 4 (*a*).

*Polynices.* Say on, dear mother, say what so you please,
What pleaseth you shall never me disease.
*Iocasta.* And seems it not a heavy hap, my sonne,
To be deprived of thy country coastes?
*P.* So heavy hap as tongue cannot expresse.
*I.* And what may moste molest the mind of man
That is exilèd from his native soile?
*P.* Why, that he lacketh freedom for to speake
What seemeth best, without controll or checke.
*I.* Why so, eche servant lacketh libertie
To speake his minde without his master's leave.
*P.* In exile every man, or bond or free,
Of noble race or meaner parentage,



Is not in this unlike unto the slave
That must of force obey to each man's will
And prayse the peevishness of each man's pride.

'To be deprived'—κυρεῖν with perf. part.

'So heavy hap' &c.—greater in deed than in word.

'Why, that he lacketh' &c.—τὸ μὴ δύνασθαι to speak &c. . . . παρρησίᾳ.

'Why so'—what is that so great?

'That must of force' &c.—and dependent upon the will τοῦ τυχόντος, praises perforce &c.

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EXERCISE 4 (*b*).

*I.* And seemeth this so greevous unto thee?
*P.* What greefe can greater be, than so constrained
Slavelike to serve gainst right and reason both?
Yea much the more to him that noble is
By stately line, or yet by vertuous life
And hath a heart like to his noble minde.
*I.* What helpeth most in such adversitie?
*P.* Hope helpeth most to comfort miserie.
*I.* Hope to return from whence he first was driven?
*P.* Yea, hope that hapneth oftentimes too late,
And many dye before such hap may fall.

*Gascoigne.*

'By stately line' &c.—from good fathers, or leading a fair life, nourishes heart worthy of his nobility.

'Hope helpeth' &c.—is the best ally to him who toils.

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### Exercise 5 (*a*).

When gredy lust in royall seate to reigne
Hath reft all care of goddes and eke of men,
And cruell hart, wrath, treason, and disdaine
Within ambicious brest are lodged; then
Beholde how mischiefe wide her selfe displays
And with the brother's hand the brother slayes.
When bloud thus shed doth staine the heavens face
Crying to Jove for vengeance of the deede,
The mightie God even moveth from his place
With wrath to wreke, then sendes He forth with spede
The dreadfull furies, daughters of the night,
With serpentes girt, carrying the whip of ire,
With heare of stinging snakes, and shining bright
With flames and bloud, and with a brand of fire.

'Hath reft' &c.—makes no account of &c.

'And cruell' &c.—and ambition dwells in all, full of envy &c.

'With brother's hand'—*αὐταδέλφοις χερσίν.*

'When bloud' &c.—(make three lines of these two).

'The mightie God' &c.—rising from his holy throne, sends the Erinyes &c. . . . shining brightly with *αἱματόρρυτος* flame, girt as to hair and zone with snakes and armed with avenging lash (accus.) fiery sword in hands.

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### Exercise 5 (*b*).

These for revenge of wretched murder done
Do make the mother kill her onely sonne.



Bloud asketh bloud, and death must death requite;
Jove by his just and everlasting dome
Justly hath ever so requited it;
This times before recorde, and times to come
Shall finde it true, and so dooth present proofe
Present before our eies for our behoofe.
O happie wight that suffres not the snare
Of murderous minde to tangle him in blood,
And happy he that can in time beware
By others harmes and turne it to his good.

*Sackville and Norton.*

'Revenge of murder'—*ἀμοιβὴ αἱμάτων.*

'Jove by his just' &c.—(put these five lines into four). Z. by unmoveable law *ἔθετο* these *ἄποινα* &c. . . . &c. . . ., and present proof shows it plainly, a *παραίνεσις* to us from above.

'O happy wight' &c.—(put these four lines into five). If a mind of crafty counsel does not lead astray (aor.) persuading, nor tangle (*φυράω*) &c. I congratulate [him], and whoever &c.—*σκοπούμενος* others' misfortunes learns without suffering *τὸ σωφρονεῖν.*

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### Exercise 6.

As when Earth's son Antæus, to compare
Small things with greatest, in Irassa strove
With Jove's Alcides, and oft foil'd still rose,
Receiving from his mother earth new strength,
Fresh from his fall, and fiercer grapple joined,
Throttled at length in th' air, expired and fell;

So after many a foil the tempter proud,
Renewing fresh assaults, amidst his pride
Fell whence he stood to see his victor fall.
And as that Theban monster that proposed
Her riddle, and him who solved it not, devour'd,
That once found out and solv'd, for grief and spite
Cast herself headlong from th' Ismenian steep;
So struck with dread and anguish fell the fiend.

*Milton.*

(Make four lines of the first three.) 'Strove' —came to hands (followed by dative).

'Fresh from his fall' &c.—(make three lines of these two).

'Throttled in th' air'—*μετάρσιος—ἐν ἀγχοναῖς.*

'So after' &c.—(make four lines and a half of these three). Conquered by countless wrestlings, *ὁ ἐυσμενὴς* &c. . . . (see Eur. *Hel.* 387) fell *ὅθεν περ* &c.

'The Theban monster' (see Soph. *O. R.* 391).

'Him who solv'd it not'—*τὸν μὴ σαφηνίσαντα.*

(Eighteen Greek lines in all.)

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EXERCISE 7.

For such end
The gods give none they love not; but my heart,
That leaps up lightened of all sloth or fear
To take the sword's point, yet with one thought's load
Flags, and falls back, broken of wing, that halts
Maimed in mid flight for thy sake and borne down,
Mother, that in the places where I played



An arm's length from thy bosom and no more
Shalt find me never, nor thine eye wax glad
To mix with mine its eyesight and for love
Laugh without word, filled with sweet light, and speak
Divine dumb things of the inward spirit and heart,
Moved silently; nor hand or lip again
Touch hand or lip of either, but for mine
Shall thine meet only shadows of swift night.

*Swinburne.*

'But my heart' &c.—(accusative, to be governed by 'one thought deadens' at end of fifth line) 'freed from sloth and fear, leaping willingly upon sharpened point of sword' &c.

'Flags and falls back' &c. . . . fallen, in mid flight with broken wings (gen. abs.) for thee, O mother.

'That in the places' &c.—because you will never find your maiden where &c. . . . not unguarded by your arm (see Preliminary Remarks, Syntax 5).

'To mix with mine'—uniting common *βολαί.*

'And speak divine' &c.—nor will you again utter, in silent addresses, something divine out of inmost heart.

(Eighteen Greek lines in all.)

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EXERCISE 8.

Dear is the memory of our wedded lives,
And dear the last embraces of our wives
And their warm tears: but all hath suffered change;
For surely now our household hearths are cold:

Our sons inherit us : our looks are strange :
And we should come like ghosts to trouble joy.
Or else the island-princes over-bold
Have eat our substance, and the minstrel sings
Before them of the ten-years' war in Troy,
And our great deeds, as half-forgotten things.
Is there confusion in the little isle?
Let what is broken so remain,
The gods are hard to reconcile :
'Tis hard to settle order once again.

*Tennyson.*

(Make four lines of the first three.)

'And dear the last' &c. . . . the warm tears of wives &c. . . . in the very-last embraces.

'All hath suffered change'—one line.

'Our sons' &c.—one line.

'Our looks' &c.—strangers in face we should come like *φάσματα* of shadows that will disturb (partic.) joy.

'Or else' &c.—(make four lines of these three).

'And the minstrel' &c.—to whom minstrels sing the fortunes of Ilium and war filling-up the tenth year &c.

'Is there confusion' &c.—or else dissension holds the isle : I bid long farewell to broken strength.

'Hard to reconcile'—*δυσπαραίτητος*.

(Seventeen Greek lines in all.)

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EXERCISE 9.

Place me once more, my daughter, where the sun
May shine upon my old and time-worn head,
For the last time, perchance. My race is run ;
And soon amidst the ever-silent dead
I must repose, it may be, half-forgot.
Yes! I have broke the hard and bitter bread
For many a year, with those who trembled not
To buckle on their armour for the fight,
And set themselves against the tyrant's lot,
And I have never bowed me to his might,
Nor knelt before him—for I bear within
My heart the sternest consciousness of right,
And that perpetual hate of gilded sin
Which made me what I am.

*Aytoun.*

'May shine'—*φῶς ἐπιφραίνειν*.

'For the last time'—(see Soph. *Aj.* 858).

'My race is run'—one line.

'And soon &c. . . . and I must among the voiceless and dead sleep profitless, and, if it chance, nameless.'

'Yes! I have broke' &c. . . . For already it is a long time *ἐξ ὅτου* &c.

'Set themselves against'—*ἀντιοστατεῖν*.

'And I have never' &c.—(make seven of these five lines).

'Bowed myself' (see Eur. *Phœn.* 293).

'For I bear' &c.—for I, if any one, *σύνοιδα τρέφων* within my heart &c. . . . &c. . . . such hatred of *χρυσόπαστοι* lawlessness *ἐντέτηκέ μοι* &c.

(Eighteen Greek lines in all.)

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EXERCISE 10.

I come not here, you gods, to plead the right
By which antiquity assigned my deity,
Though no particular station 'mongst the stars,
Yet general power to rule their influence;
Or boast the title of omnipotent
Ascribed me then, by which I rival'd Jove—
Since you have cancelled all those old records;
But confident in my good cause and merit
Claim a succession to the vacant orb;
For since Astræa fled to heaven, I sit
Her deputy upon earth; I hold her scales,
And weigh men's fates out, who have made me blind
Because themselves want eyes to see my causes:
Call me inconstant, 'cause my works surpass
The shallow fathom of their human reason:
Yet here, like blinded Justice, I dispense
With their impartial hands their constant lots,
And if desertless impious men engross
My best rewards, the fault is yours, ye gods,
That scant your graces to mortality.

*Carew.*

(Contract the first seven lines into six.) 'O gods, I do not at all bring forward my glory as of a god, though wielding an uncertain power of old from the stars, but not having place among them—nor do I claim' &c.

'But confident' &c. (transpose these two lines), 'I come, as not worthy to obtain' &c.

'For since' &c. (make five lines of these four): 'hold her scales'—ταλαντοῦχος.



'Call me inconstant' &c.—(make eight lines of the next seven). 'But they, ignorant that I surpass &c. . . . call me' (ἀποκαλεῖν, used for calling a bad name) &c.

'Engross my best rewards'—treat unworthily what I have given.

'That scant' &c.—because you neglect them being so dishonoured. (Use οἷος for ὅτι τοιοῦτος).

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EXERCISE 11 (*a*).

Thus low my duty
Answers your lordship's counsel. I will use,
In the few words with which I am to trouble
Your lordship's ears, the temper that you wish me;
Not that I fear to speak my thoughts as loud,
And with a liberty beyond Romont;
But that I know, for me, that am made up
Of all that's wretched, so to haste my end
Would seem to most rather a willingness
To quit the burthen of a hopeless life,
Than scorn of death, or duty to the dead.

'Thus low &c. . . . wish me.' (Four lines.) 'Thou advisest well, and falling here, I will answer shortly, although it will be said ἐπ' ὀχλοῦ to you, I will use the temper' &c.

'With a liberty' &c. . . . πέρα Ῥωμοντίου.

'Of all that's wretched'—of misfortunes as many as there are.

'So to haste' &c. . . . seeming to many thus to have anticipated my destined end, rather readily to end the hopeless life than to scorn (θαρσεῖν) fate, and pay what is owed to those below.

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EXERCISE 11 (*b*).

I therefore bring the tribute of my praise
To your severity, and commend the justice
That will not, for the many services
That any man hath done the commonwealth,
Wink at his least of ills. What though my father
Writ man before he was so, and confirmed it
By numbering that day no part of his life
In which he did not service to his country;
Was he to be free, therefore, from the laws
And ceremonious forms in your decrees!

*Massinger.*

'I therefore' &c. . . . to 'least of ills' (four lines). 'Wherefore measuring the season of praise to you who are harsh, I reverence the accuracy of one who fears in return for &c. . . . to pretend even if he sin the least.'

'Writ man'—εἰς ἄνδρας τελεῖν.

'Was he to be free' &c. . . . On account then of these laws which we hold (νομίζω) and decrees, ought he to be freed?

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EXERCISE 12.

Had it pleased Heaven
To try me with affliction; had he rained
All kinds of sores, and shames, on my bare head;
Steeped me in poverty to the very lips;
Given to captivity me and my utmost hopes;
I should have found in some place of my soul
A drop of patience: but, alas! to make me
The fixed figure of the time, for Scorn
To point his slow and moving finger at!
Yet could I bear that too; well, very well:
But there, where I have garner'd up my heart;
Where either I must live, or bear no life;
The fountain from the which my current runs,
Or else dries up: to be discarded thence!
Turn thy complexion there,
Patience, thou young and rose-lipped cherubim!
Ay, there, look grim as hell!—*Shakspeare.*

'Steeped me in poverty'—flooded me wholly with poverty's wave.

'Me and my utmost hopes'—me, with the very ὁρμαί (omitting preposition) of saving hope.

'But, alas! to make me' &c.—but, lo! how I stand like some wretched image and am pointed at &c. . . . of scornful time creeping on.

'Where I had garner'd'—where was the κειμήλιον of my heart.

'To be discarded' &c.—τό μ' ἐκπεσεῖν &c. . . . will patience not change (διαφθείρω) the bloom of her cheek, and take-in-exchange the grim form of Hades!

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### Exercise 13 (*a*).

I know you all, and will a while uphold
The unyoked humour of your idleness;
Yet herein will I imitate the sun,
Who doth permit the base contagious clouds
To smother up his beauty from the world,
That when he please again to be himself,
Being wanted, he may be more wonder'd at,
By breaking through the foul and ugly mists
Of vapours that did seem to strangle him.
If all the year were playing holidays,
To sport would be as tedious as to work;
But when they seldom come, they wish'd for come,
And nothing pleaseth but rare accidents.

'The unyoked humours'—ἀνιγαὶ ἄκοσμοι.

'Who doth permit' &c.—who before men's eyes allows the νοσώδες αἶσχος of watery cloud to hide &c.

'When he please' &c.—whenever he change his former circle.

'By breaking' &c.—if he shall burst through the breath of &c.

'Were playing holidays'—wished ἑορτάζειν.

'When they seldom come'—the rare presence of festivals.

'Rare accidents'—τὰ μόλις ξυμβάντα.

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### Exercise 13 (*b*).

So when this loose behaviour I throw off,
And pay the debt I never promised,
By how much better than my word I am



By so much shall I falsify men's hopes;
And like bright metal on a sullen ground,
My reformation, glittering o'er my fault,
Shall show more goodly and attract more eyes
Than that which hath no foil to set it off.
I'll so offend to make offence a skill;
Redeeming time when men think least I will.

*Shakspeare.*

'Better than my word'—better ἢ κατὰ what I promised.

Shall show more goodly' &c.—shall show something κεῖνον and περιβλεπτὸν such as by itself has no beauty.

'I'll so offend' &c.—thus sinning, I sin cleverly.

'Redeeming time' &c.—unexpectedly finding ἀντιποιεῖν of time.

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### Exercise 14.

*Chorus.* But who is this? what thing of sea or land?
Female of sex it seems—
That so bedecked, ornate, and gay,
Comes this way sailing, like a stately ship
Of Tarsus, bound for the isles
Of Javan or Gadire,
With all her bravery on, and tackle trim,
Sails filled, and streamers waving,
Courted by all the winds that hold them play,
An amber scent of odorous perfume
Her harbinger, a damsel train behind,
Some rich Philistian matron she may seem;—
And now at nearer view, no other certain

Than Dalila thy wife.

*Samson.* My wife! my traitress! let her not come near me!

*Cho.* Yet on she moves, now stands and eyes thee fixed,
About to have spoke; but now, with head declined,
Like a fair flower surcharged with dew, she weeps,
And words addressed seem into tears dissolved,
Wetting the borders of her silken veil.
But now again she makes address to speak.

*Milton.*

'That so bedecked' &c.—for adorned with varied robes it sails (ναυστολεῖ) hither, as some ὁλκὰς equipped for the happy isle &c. . . . entirely furnished with beautiful tackle.

'An amber scent' &c.—for sweet-smelling breath of perfume, and following (see Eur. *Ἱππ.* 1179) band of virgins attends her.

'And now at nearer' &c.—I shall say, on beholding, ('tis) thy wife and no other.

'My traitress!'—insert μὰν οὖν.

'Eyes thee fixed'—looking on thee with direct (ὀρθὸς) eyes.

'And words addressed' &c.—changing tears for her addresses.

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EXERCISE 15 (*a*).

But I remember,
Two miles on this side of the fort, the road
Crosses a deep ravine; 'tis rough and narrow,



And winds with short turns down the precipice;
And in its depth there is a mighty rock,
Which has, from unimaginable years,
Sustained itself with terror and with toil
Over a gulf, and with the agony
With which it clings seems slowly coming down;
Even as a wretched soul hour after hour
Clings to the mass of life; yet clinging leans;
And, leaning, makes more dark the dread abyss
In which it fears to fall.

The first three and a half lines make five.

'Two miles' &c.—Express thus—before the road comes to the fort—now the onward course is stretched for one hundred πλέθρα (gen.)—&c. . . (Insert the latter clause parenthetically in the former.)

'Unimaginable years'—the countless flight of time.

'Leans'—ἐγκλίνεται.

---

EXERCISE 15 (*b*).

Beneath this crag
Huge as despair, as if in weariness,
The melancholy mountain yawns—below,
You hear but see not an impetuous torrent
Raging among the caverns, and a bridge
Crosses the chasm; and high above there grow,
With intersecting trunks, from crag to crag,
Cedars, and yews, and pines; whose tangled hair
Is matted in one solid roof of shade
By the dark ivy's twine. At noonday here
'Tis twilight, and at sunset blackest night.

*Shelley.*

'You hear but see not' &c.—there come the roarings of a torrent, whence it is not [possible] to see.

'Whose tangled hair' &c. (from here to end five lines); whose head a black ivy garland enfolding hides with shadow of tendrils. Here the midday light is uncertain as at eve, but at sunset night spreads &c.

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EXERCISE 16 (*a*).

Should we be silent and not speak, our raiment
And state of bodies would bewray what life
We have led since thy exile. Think with thyself,
How more unfortunate than all living women
Are we come hither: since that thy sight, which should
Make our eyes flow with joy, hearts dance with comforts,
Constrains them weep, and shake with fear and sorrow;
Making the mother, wife, and child to see
The son, the husband, and the father tearing
His country's bowels out. And to poor we
Thine enmity's most capital.

'And not speak'—(see Introduction, Syntax 5).

'Would bewray' &c.—show what-kind-of life we lead (ἀντλεῖν) since you are banished.

'More unfortunate' &c.—most wretched of all as many as live.

'Since that thy sight' &c.—(begin with relative clause); for [that] which ought to call forth the tear of joy &c. . . . (two lines)—thy πρόσοψις, compels &c.

'Making the mother' &c.—(put the pairs together).



If mother shall see (verb with the last) son, wife husband, and child his begetter tearing &c. (see Æsch. *P. V.* 1023).

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EXERCISE 16 (*b*).

Thou barrest us
Our prayers to the gods, which is a comfort
That all but we enjoy: for how can we,
Alas! how can we for our country pray,
Whereto we are bound; together with thy victory,
Whereto we are bound? Alack! or we must lose
The country, our dear nurse; or else thy person,
Our comfort in the country. We must find
An evident calamity, though we had
Our wish, which side should win: for either thou
Must, as a foreign recreant, be led
With manacles through our streets, or else
Triumphantly tread on thy country's ruin.

*Shakspeare.*

'That all but we' &c.—which to the others is a comfort in troubles.

'Whereto we are bound.'—This repeated expression should come in as one line, 'we are bound (προσήκομεν) to one necessity of two, after we cannot pray for our country or thy victory.'

'Our comfort in the country' (one line).—And yet you are the only joy τῶν ἐκεῖ.

'We must find' &c.—For it is plain, even if victory should fall to us δεχομένοις, we shall have bitter results.

'For either thou' &c.—make four lines of the rest.

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EXERCISE 17 (*a*).

*King.* I like him not; nor stands it safe with us
To let his madness range. Therefore, prepare you;
I your commission will forthwith dispatch,
And he to England shall along with you:
The terms of our estate may not endure
Hazard so dangerous, as doth hourly grow,
Out of his lunacies.
*Guildenstern.* We will ourselves provide:
Most holy and religious fear it is,
To keep those many many bodies safe,
That live and feed upon your majesty.

'I like.'—Eur. *El.* 622.

'To let' &c.—his madness being ἄφιτος is not safe.

'The terms of our estate'—τἀμὰ πράγματα.

'As doth hourly' &c—which he, being mad, increases daily. (Divide the lines as in English.)

'That live' &c.—live and have nourishment in thee alone.

---

EXERCISE 17 (*b*).

*Rosencrantz.* The single and peculiar life is bound
With all the strength and armour of the mind,
To keep itself from 'noyance; but much more
That spirit, upon whose weal depend and rest
The lives of many. The cease of majesty
Dies not alone; but, like a gulf, doth draw
What's near it with it: it is a massy wheel,
Fix'd on the summit of the highest mount,
To whose huge spokes ten thousand lesser things



Are mortised and adjoined; which, when it falls,
Each small annexment, petty consequence,
Attends the boisterous ruin. Never alone
Did the king sigh, but with a general groan.
*King.* Arm you, I pray you, to this speedy voyage;
For we will fetters put upon this fear,
Which now goes too free-footed. *Shakspeare.*

'The single and peculiar' &c.—(Invert first two and a half lines, putting 'each one being single' at beginning of third line.)

Is bound &c... ὀφειλέτης ἐστί to ward off evil &c...

'Doth draw.'—Use gnomic aorist.

'It is a massy' &c.—as fixed upon a topmost mountain some vast wheel, to which a myriad crowd of things lesser is fastened (γομφόω) with χοαί.

'But with'—μὴ οὐχί.

---

EXERCISE 18 (*a*).

*K. Henry.* I muse, my lord of Gloster is not come:
'Tis not his wont to be the hindmost man,
Whate'er occasion keeps him from us now.
*Q. Margaret.* Can you not see? or will you not observe
The strangeness of his altered countenance?
With what a majesty he bears himself;
How insolent of late he is become,
How proud, peremptory, and unlike himself?
We know the time since he was mild and affable;
And, if we did but glance a far-off look,
Immediately he was upon his knee,
That all the court admired him for submission?

But meet him now, and, be it in the morn,
When every one will give the time of day,
He knits his brow, and shows an angry eye,
And passeth by with stiff unbowed knee,
Disdaining duty that to us belongs.

'I muse' &c.—Soph. *O. T.* 289.

'Whate'er occasion' &c.—by reason of whatever need he is now not present.

'With what a majesty' &c.—with what kingly manners he *ἐγχλίει*.

'Mild and affable'—*εὐπροσήγορος*.

'In the morn'—*ἐξ ἑωθινοῦ*.

'When everyone' &c.—when there is no one who does not bid hail.

'Knits his brow' &c.—see Eur. *Alc.* 780.

'And passeth' &c.—not kneeling, he passes me *ὀρθοστάδην* without-a-share of honour due to me.

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EXERCISE 18 (*b*).

*Q. Margaret.* Small curs are not regarded when they grin;
But great men tremble when the lion roars:
And Humphrey is no little man in England.
First, note that he is near you in descent;
And should you fall he is the next will mount.
Me seemeth then, it is no policy—
Respecting what a rancorous mind he bears,
And his advantage following your decease,—
That he should come about your royal person,
Or be admitted to your highness' council.
By flattery hath he won the commons' hearts;



And, when he please to make commotion,
'Tis to be feared they all will follow him.
*Shakspeare.*

'Small curs' &c.—there is no *ἐντροπή* of the &c.

'No little man'—*οὐ τῶν τυχόντων*.

'Near you in descent.'—Soph. *Ant.* 174.

'It is no policy'—*οὐ λυει τελη*.

'Come about'—*ἐμπελάζειν*.

'Tis to be feared' &c.—I fear that he may breathe into them some common hatred.

---

EXERCISE 19 (*a*).

*Belarius.* A goodly day not to keep house, with such
Whose roof's as low as ours! Stoop, boys: this gate
Instructs you how to adore the heavens; and bows you
To a morning's holy office: the gates of monarchs
Are arch'd so high that giants may jet through
And keep their impious turbans on, without
Good-morrow to the sun.—Hail, thou fair heaven,
We house i' the rock, yet use thee not so hardly
As prouder livers do.
*Guiderius.* Hail heaven!
*Arviragus.* Hail heaven!
*B.* Now for our mountain sport! up to yon hill;
Your legs are young; I'll tread these flats.

'A goodly day' &c.—a light more beautiful, than (for us) sitting *οἰκουρεῖν* possessing our roof so small.

'Bows you to a morning's' &c.—bending your head to morning prayers (so far, five lines).

'Are arched so high'—οὕτω ὕψους ἀνήρουσι.

'And keep' &c.—unholy μιτραὶ and all (according to the usual phrase with αὐτός).

'We use thee not' &c.—nevertheless ποιούμεθα ὥραν no less than those who, &c.

'Hail, heaven'—give each a line; and after the second 'Hail' insert the words, 'a third time.' See Æsch. *Cho.* 876.

'Now for' &c.—see that we begin—ὅπως with fut. (three lines to the end).

---

EXERCISE 19 (*b*).

Consider,
When you above perceive me like a crow,
That it is place which lessens and sets off;
And you may then revolve what tales I have told you
Of courts, of princes, of the tricks in war:
This service is not service, so being done,
But being so allowed: to apprehend thus,
Draws us a profit from all things we see:
And often, to our comfort, shall we find
The sharded beetle in a safer hold
Than is the full-wing'd eagle. O this life
Is nobler, than attending for a check;
Richer, than doing nothing for a bribe;
Prouder, than rustling in unpaid-for silk:
Such gains the cap of him that makes him fine,
Yet keeps his book uncross'd.—*Shakspeare.*



'That it is place' &c.—(make two lines of this one); consider then that as (ἐν ᾧπερ) we stand, thus the same man shows less or greater.

'So allow'd'—ἀξιωθέν.

'To apprehend thus' &c.—to him who reflects on this, there is profit in those things which one sees.

'And often' &c.—(four lines). And the heart is comforted by reflection whenever we see a safer ἕρκος given to the beetle defended by small scales than the long-winged eagle.

'A check'—ἐπιστολαί.

'Richer &c. prouder' &c.—a preferable wealth &c. . . . a better boast &c.

'Such gains' &c.—Such men as he who wrought the splendid clothes reverences at sight, and writes-off (διαγράφει) no debt.

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EXERCISE 20 (*a*).

I cannot tell, if to depart in silence,
Or bitterly to speak in your reproof,
Best fitteth my degree, or your condition:
If, not to answer,—you might haply think,
Tongue-tied ambition, not replying, yielded
To bear the golden yoke of sovereignty,
Which fondly you would here impose on me:
If to reprove you for this suit of yours,
So seasoned with your faithful love to me,
Then, on the other side, I checked my friends.
Therefore, to speak, and to avoid the first,
And then, in speaking, not to incur the last,
Definitively thus I answer you.

'If to depart' &c.—whether departing &c. . . . or reproaching &c. . . . I shall better further (σπεύδω) what befits me and you.

'So seasoned' &c.—too much a proof of faithful love.

'First—last'—πρῶτα—τάδε.

'Definitively'—ἁπλῷ λογῳ.

---

EXERCISE 20 (*b*).

Your love deserves my thanks; but my desert,
Unmeritable, shuns your high request.
First, if all obstacles were cut away,
And that my path were even to the crown,
As the ripe revenue and due of birth:
Yet so much is my poverty of spirit,
So mighty and so many my defects,
That I would rather hide me from my greatness,
Being a bark to brook no mighty sea,
That in my greatness covet to be hid,
And in the vapour of my glory smother'd.

*Shakspeare.*

'Desert unmeritable'—ἀξία ἀναξία.

'If all obstacles' &c.—If nothing were in the way and through a straight road, according to relationship to the king (Soph. *Ant.* 174), it were possible to obtain some not unseasonable lot.

'Being a bark' &c.—a ship [too] small to make trial of a great sea.

'Smothered'—ἐξιστοῦμαι.

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EXERCISE 21 (*a*).

To be thus is nothing,
But to be safely thus.—Our fears in Banquo
Stick deep, and in the royalty of nature
Reigns that which would be feared: 'tis much he dares,
And to that dauntless temper of his mind,
He hath a wisdom that doth guide his valour
To act in safety. There is none but he
Whose being I do fear; and under him
My genius is rebuk'd, as it is said
Mark Antony's was by Cæsar. He chid the sisters,
When first they put the name of king upon me,
And bade them speak to him.

'Sticks deep.' See Soph. *El.* 1311.

'To that dauntless' &c.—there sits beside his courage τὸ ξυνιστόν, such as to govern his valiant heart to act in safety.

'As it is said' &c.—as they say Antonius πεπον θέναι πρὸς Cæsar.

'The sisters'—τρισσαὶ κόραι.

'Put the name of king upon me'—named on me the royal κληδόνες.

---

EXERCISE 21 (*b*).

Then, prophet-like
They hail'd him father to a line of kings.
Upon my head they plac'd a fruitless crown,
And put a barren sceptre in my gripe,
Thence to be wrench'd with an unlineal hand,

No son of mine succeeding. If 't be so,
For Banquo's issue have I fil'd my mind,
For them the gracious Duncan have I murder'd,
Put rancours in the vessel of my peace
Only for them; and mine eternal jewel
Given to the common enemy of man.

*Shakspeare.*

'Father to a line'—that he should be (fut. opt.) father of royal seed.

'Crown'—στέφος.

'Thence to be wrenched'—the ἁρπαγή of the foreign right-hand.

'Have I fil'd my mind'—I stained my heart with pollution.

'Put rancours' &c.—filled up my once happy bowl with cursed poisons.

'Mine eternal jewel'—the immortal χάρις of good fame.

---

EXERCISE 22.

*Lucio.* Give 't not o'er so: to him again, intreat him;
Kneel down before him, hang upon his gown;
You are too cold: if you should need a pin,
You could not with more tame a tongue desire it.
To him I say.

*Isabella.* Must he needs die?

*Angelo.* Maiden, no remedy.

*Is.* Yes, I do think that you might pardon him,
And neither heaven nor man grieve at your mercy.



*An.* I will not do 't.

*Is.* But can you, if you would?

*An.* Look, what I will not, that I cannot do.

*Is.* But might you do 't, and do the world no wrong,
If so your heart were touched with that remorse
As mine is to him?

*An.* He is sentenc'd: 'tis too late.

*Lu.* You are too cold.

*Is.* Too late? why no: I that do speak a word,
May call it back again: well believe this,
No ceremony that to great ones 'longs,
Not the king's crown, nor the deputed sword,
The marshal's truncheon, nor the judge's robe,
Become them with one half so good a grace
As mercy does. If he had been as you, and you as he,
You would have slipt like him; but he, like you,
Would not have been so stern.

*Shakspeare.*

Give 'Lucio' five lines.

'You are too cold'—ἦσθ' ἄρα.

'A pin'—something cheap.

'You could not' &c.—you would not ply a quieter tongue.

'If so your heart' &c.—if pity for him touched thine as [it does] my heart.

'He is sentenced' &c.—you come forward too late since sentence-is-given (partic. of δοκέω).

'You are too cold.' Make a whole line.

'Deputed'—διάδοχος.

'Become them' &c.—no estimation of these becomes him so that compassion does not twice-as much exceed. [So that not—τὸ μὴ οὔ.]

'If he had been' &c.—if his μέρος had fallen to thee &c.

---

EXERCISE 23 (*a*).

I see a man's life is a tedious one;
I have tir'd myself, and for two nights together
Have made the ground my bed: I should be sick,
But that my resolution helps me. Milford,
When from the mountain-top Pisanio show'd thee,
Thou wast within a ken. O Jove, I think
Foundations fly the wretched; such, I mean,
Where they should be relief'd. Two beggars told me
I could not miss my way; will poor folks lie,
That have afflictions on them, knowing 'tis
A punishment or trial? Yes, no wonder,
When rich ones scarce tell true: to lapse in fulness
Is sorer, than to lie for need; and falsehood
Is more in kings, than beggars.

'For two nights together' &c.—lying-on-the-ground I have obtained (λαγχάνω) a bed the last two nights (gen.). By enduring I have managed (ἐπαρκέω) not to be sick.

'Milford—Pisanio'—λιμήν—Πεισάνωρ.

'Such I mean' &c.—at least where one ought to obtain ἀποστροφή.

'Knowing 'tis' &c.—knowing that it is either a προσβολή or an ἔλεγχος τρόπων.

'To lapse in fulness'—ἀμπλακεῖν from an abundant life.

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EXERCISE 23 (*b*).

My dear lord!
Thou art one o' the false ones: now I think on thee
My hunger's gone; but even before, I was
At point to sink for food.—But what is this?
Here is a path to it: 'tis some savage hold:
I were best not call: I dare not call: yet famine,
Ere clean it o'erthrow nature, makes it valiant.
Plenty and peace breeds cowards; hardness even
Of hardiness is mother.—Ho! Who's here?
If anything that's civil, speak; if savage,
Take or lend.—Ho! No answer? Then I'll enter.
Best draw my sword; and if mine enemy
But fear the sword like me, he'll scarcely look on 't.
Such a foe, good heav'ns! *Shakspeare.*

'Thou art one' &c.—dost thou belong (τελῶ) to the false?

'What is this? a path' &c.—to what roof does the path lead?

'I dare not call' &c.—I have not courage to call—but ἀσιτία emboldens nature before it fall all-destroyed.

'Ho! who's here?' &c.—who is in the gates? if hospitable, speak; but if I call an inhospitable, give food, for I shall pay (gen. abs.) back, or taking (nom.) gold. (Three lines.)

'Ho! no answer?' &c.—I will enter, since I hear no one's voice. Yet I will draw my sword first. For if the enemy fears in-the-same-way as I, there is no fear that he will not (μὴ οὐ) turn away. A nice sort of (ἡδύς τις) warrior as it seems I am. (Five lines.)

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EXERCISE 24 (*a*).

*Paulina.* I am sorry for 't:
All faults I make, when I shall come to know them,
I do repent. Alas! I have show'd too much
The rashness of a woman. He is touch'd
To the noble heart.—What's gone, and what's past help,
Should be past grief: do not receive affliction,
At my petition, I beseech you; rather,
Let me be punish'd that have minded you
Of what you should forget. Now, good my liege,
Sir, royal sir, forgive a foolish woman:
The love I bore your queen—lo, fool again!—
I'll speak of her no more, nor of your children;
I'll not remember you of my own lord,
Who is lost too. Take your patience to you,
And I'll say nothing.

'I have show'd too much' &c.—being female I have show'd ἀβουλία too much.

'He is touched' &c.—(see Soph. *Aj.* 938).

'Let me be punish'd' &c.—I am rather deserving of punishment, to obtain it, who reminded you &c.

'The love I bore' &c.—love of the queen bade me (πρότρεπω) say so much—alas! for my folly—a second time I have erred.

'Who is lost too'—who has gone ἐκ τρίτων.

---

EXERCISE 24 (*b*).

*Leontes.* Thou didst speak but well,
When most the truth, which I receive much better,



Than to be pitied of thee. Prythee, bring me
To the dead bodies of my queen and son,
One grave shall be for both: upon them shall
The causes of their death appear, unto
Our shame perpetual. Once a day I'll visit
The chapel where they lie; and tears shed there
Shall be my recreation: so long as nature
Will bear up with this exercise, so long
I daily vow to use it. Come and lead me
To these sorrows. *Shakspeare.*

'Which I receive' &c.—which I receive of you rather than this pity.

'Tears shed there' &c.—and tear-shedding there I will myself feed (βουκολοῦμαι) my own regret.

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EXERCISE 25 (*a*).

It must be by his death; and, for my part,
I know no personal cause to spurn at him,
But for the general. He would be crown'd:
How that might change his nature, there's the question.
It is the bright day that brings forth the adder,
And that craves wary walking. Crown him?—that:
And then, I grant, we put a sting in him,
That at his will he may do danger with.
Th' abuse of greatness is, when it disjoins
Remorse from power; and, to speak truth of Cæsar,
I have not known when his affections sway'd
More than his reason.

'It must be' &c.—He must die so that these things have accomplishment.

'No personal cause' &c.—no cause, for my own part, for which we should overthrow him λακπάτητον.

'He would be crown'd'—he desires the throne.

'And that craves' &c.—and bids the travellers walk with careful foot.

'Crown him? that' &c.—grant (καὶ δὴ) he has received the power of royal thrones—how thinking him worthy of this shall we not put in him a sting &c.

'Th' abuse' &c.—ἀξίωμα μετέμαθεν disgraceful habits, if it separates τὸ ἐπιεικὲς from power.

'Affections—reason'—θυμὸς—φρένες.

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Exercise 25 (*b*).

But 'tis a common proof,
That lowliness is young ambition's ladder,
Whereto the climber-upward turns his face;
But when he once attains the upmost round,
He then unto the ladder turns his back,
Looks in the clouds, scorning the base degrees
By which he did ascend. So Cæsar may:
Then, lest he may, prevent: and since the quarrel
Will bear no colour for the thing he is,
Fashion it thus: that what he is, augmented,
Would run to these, and these extremities;
And therefore think him as a serpent's egg,
Which, hatch'd, would as his kind grow mischievous,
And kill him in the shell. *Shakspeare.*

'Scorning the base degrees'—λέγων παρ' οὐδὲν the circles beneath.



'So Cæsar may' &c.—and lest Cæsar do (πάσχω) the same, one ought to anticipate [him].

'Since the quarrel' &c.—since the accusations have not justice while he is yet such.

'These and these'—τὰ καὶ τά.

'Which hatch'd' &c.—In time if one hatch it (ἐκλέπειν), likely-to-show its inherited (πρὸς πατρὸς) habits.

'In the shell'—(see Æsch. *Fragm.* 390).

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Exercise 26.

Now this extremity
Hath brought me to thy hearth: not out of hope,
Mistake me not, to save my life; for if
I had fear'd death, of all the men i' th' world
I would have 'voided thee; but in mere spite,
To be full quit of those my banishers,
Stand I before thee here. Then, if thou hast
A heart of wreak in thee, that will revenge
Thine own particular wrongs, and stop those maims
Of shame seen through thy country, speed thee straight,
And make my misery serve thy turn: so use it,
That my revengeful services may prove
As benefits to thee; for I will fight
Against my canker'd country with the spleen
Of all the under fiends. But if so be
Thou dar'st not this, and that to prove more fortunes
Thou art tir'd, then, in a word, I also am
Longer to live most weary, and present

My throat to thee, and to thy ancient malice:
Which not to cut would show thee but a fool,
Since I have ever follow'd thee with hate,
Drawn tuns of blood out of thy country's breast,
And cannot live but to thy shame, unless
It be to do thee service. *Shakspeare.*

'Now this extremity' &c.—Being thus I am here &c. . . . nor think me to be present as if to save (partic.) my life.

'Thine own particular' &c.—all the evils that thou hast suffered, and all that disgrace (λυμαίνομαι) thy country with shame.

'That my revengeful' &c.—using the benefit of my suffering, may'st thou work out revenge.

'With the spleen' &c.—nourishing in this heart the hatred of the nether gods.

'I also am' &c.—I bid farewell to the hated hours of passing life.

'To cut'—(see Eur. *Or.* 291).

'Since I have ever' &c.—for what (οἷα) I have cast upon thee στυγνῶς ἔχων.

'And cannot live' &c.—and now should shame thee otherwise unless hastening thy good.

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EXERCISE 27.

Then fare ye well, ye citizens of Ghent!
This is the last time you will see me here,
Unless God prosper me past human hope.
I thank you for the dutiful demeanour
Which never—no, not once—in any of you



Have I found wanting, though severely tried
When discipline might seem without reward.
Fortune has not been kind to me, good friends;
But let not that deprive me of your loves,
Or of your good report. Be this the word;
My rule was brief, calamitous—but just.
No glory which a prosperous fortune gilds,
If shorn of this addition, could suffice
To lift my heart as high as it is now:
This is that joy in which my soul is strong,
That there is not a man amongst you all,
Who can reproach me that I used my power
To do him an injustice. *H. Taylor.*

'Unless God' &c.—Unless some fortune incline even beyond hope.

'Though severely tried' &c.—for obedience (πειθαρχία) never failed, although seeming unrewarded.

'But let not' &c.—Shall I therefore (ἄρα μὴ) fall-out of your dear hearts, and good repute?

'No glory' &c.—for if I failed of such words, I would not rather pride myself in golden gifts, nor in unimpaired χλιδή, than in the present fortunes.

'That I used my power' &c.—that trusting in power I have yet injured anyone.

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EXERCISE 28 (*a*).

My fault being nothing (as I have told you oft)
But that two villains, whose false oaths prevailed
Before my perfect honour, swore to Cymbeline,
I was confederate with the Romans: so,

Follow'd my banishment: and this twenty years
This rock, and these demesnes, have been my world;
Where I have lived at honest freedom, paid
More pious debts to heaven, than in all
The fore-end of my time.

'My fault' &c.—but having nothing sinned myself—and remember (imp.) hearing this often already said (two lines).

'Whose false oaths' &c.—conquering my faithful ὁρκώματα with their sworn lies.

'I was confederate' &c.—that I was secretly (use λανθάνω) assisting (συμπαρασταταῖς) the Romans.

'This twenty years'—now is the twentieth summer commensurate with my banishment.

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Exercise 28 (*b*).

But, up to the mountains!
This is not hunter's language.—He that strikes
The venison first shall be the lord o' the feast;
To him the other two shall minister,
And we will fear no poison, which attends
In place of greater state. I'll meet you in the valleys.
How hard it is to hide the sparks of nature!
These boys know little they are sons to the king;
Nor Cymbeline dreams that they are alive.
They think they are mine; and, though train'd up thus meanly,
I' the cave wherein they bow, their thoughts do hit
The roofs of palaces; and nature prompts them,
In simple and low things, to prince it, much
Beyond the trick of others. *Shakspeare.*



'But up' &c.—but, for this talk is not πρὸς hunters, go ye to the hills.

'Which attends'—συνοικεῖν.

'Know little they are' &c.—know not [that they are] born (partic.) of kingly house.

'Nor Cymbeline' &c.—and the father speaks of them as lost, being as-is-supposed (ὁῆθεν) ἐξ ἐμοῦ.

'And nature prompts them' &c.—and kindred nature even in small things raises them to bear a disposition (λῆμα) more royal than κατ' ἄλλους.

---

Exercise 29.

What a true mirror
Were this sad spectacle for secure greatness!
Here they, that never see themselves, but in
The glass of servile flattery, might behold
The weak foundation upon which they build
Their trust in human frailty. Happy are those
That knowing, in their births, they are subject to
Uncertain change, are still prepared and arm'd
For either fortune: a rare principle,
And with much labour learn'd in wisdom's school!
For, as these bondmen by their actions show
That their prosperity, like too large a sail
For their small bark of judgment, sinks them with
A fore-right gale of liberty, ere they reach
The port they long to touch at; so these wretches,
Swollen with the false opinion of their worth,
And proud of blessings left them, not acquired;
That did believe they could with giant arms
Fathom the earth, and were above their fates,

Those borrow'd helps, that did support them, vanish'd,
Fall of themselves, and by unmanly suffering
Betray their proper weakness, and make known
Their boasted greatness was lent, not their own.

*Massinger.*

'For secure greatness.'—To those who fancy they walk (perf.) in safe χλιδῇ.

'Here they' &c.—At all events to him who never beholds himself save &c. . . . here it is possible to see that he is building-up &c.

'Happy are those' &c.—But all who, seeing that they share from youth the double fate of uncertain changes, being armed στέργουσι, I call happy.

'A rare principle' &c.—For they learn by experience, and this is a rare find and not without trouble.

'That their prosperity' &c.—that in being not certainly successful, freedom sinks (aorist) as a superfluous sail of a small boat dips the sheet when the wind is astern.

'And were above their fates'—and boasting their own strength greater than the fates.

'And make known' &c.—and then their boast is proved [to be] foreign, not their own.

---

EXERCISE 30.

Look, what I speak, my life shall prove it true:—
That Mowbray hath received eight thousand nobles,
In name of lendings for your highness' soldiers,
The which he hath detain'd for lewd employments,



Like a false traitor, and a perjur'd villain.
Besides, I say, and will in battle prove,
Or here, or elsewhere, to the furthest verge
That ever was survey'd by English eye,
That all the treasons, for these eighteen years
Complotted and contrived in this land,
Fetch from false Mowbray their first head and spring.
Farther I say, and farther will maintain
Upon his bad life to make all this good,
That he did plot the duke of Gloster's death;
Suggest his soon-believing adversaries,
And, consequently, like a traitor coward,
Sluic'd out his innocent soul through streams of blood;
Which blood, like sacrificing Abel's, cries
Even from the tongueless caverns of the earth,
To me for justice, and rough chastisement;
And, by the glorious worth of my descent,
This arm shall do it, or this life be spent.

*Shakspeare.*

'Eight thousand nobles'—ten thousand drachms.

'In name of' &c.—as if to lend δῆθεν &c.

'For lewd employments'—τὰ μὴ πρέποντα.

'To the furthest verge' &c.—to as much of land as any Englishman ever saw in a circle.

'For these eighteen years'—τοῦ πολλοῦ χρόνου.

'Farther' &c.—Besides this I say and besides this by destroying his faithless life I will prove (see Æsch. *Sup.* 276).

'Suggest' &c.—and persuaded his enemies quick to obey.

'Sluic'd out'—(see Eur. *Bac.* 479).

'Like sacrificing Abel's'—ἐν τρόποις of the sacrificer Abel.

'To me for justice' &c.—and claims to obtain me for an avenger.

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EXERCISE 31.

*Cleomenes.* The climate's delicate, the air most sweet,
Fertile the isle, the temple much surpassing
The common praise it bears.
*Dion.* I shall report,
For most it caught me, the celestial habits,
(Methinks, I so should term them,) and the reverence
Of the grave wearers. O, the sacrifice!
How ceremonious, solemn, and unearthly
It was i' the offering.
*Cleo.* But, of all, the burst
And the ear-deafening voice o' the oracle,
Kin to Jove's thunder, so surpris'd my sense,
That I was nothing.
*Di.* If th' event o' the journey
Prove as successful to the queen,—O be 't so!—
As it hath been to us rare, pleasant, speedy,
The time is worth the use on 't.
*Cleo.* Great Apollo,
Turn all to the best! These proclamations,
So forcing faults upon Hermione,
I little like.
*Di.* The violent carriage of it
Will clear, or end, the business: when the oracle,
(Thus by Apollo's great divine seal'd up,)
Shall the contents discover, something rare
Even then will rush to knowledge. *Shakspeare.*



'The air most sweet' &c.—and sunny breezes of winds pass-over (στείχω) the fertile plains of the island.

'For most it caught me'—which most I was astonished at seeing.

'Ceremonious'—ἔννομος.

'Ear-deafening voice' &c.—(see Æsch. *Eum.* 567).

'If th' event' &c.—if, as the way [is] swift and pleasing to us (ἄσμενος agreeing with 'us')—for would that it so happened—so our return were safety-bearing to the queen &c.

'I little like'—(see Eur. *El.* 622).

'The violent carriage' &c.—but be sure that from this great haste these things will be either dissolved (part. with ἄν) or accomplished.

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EXERCISE 32.

He that fears death or tortures, let him leave me;
The stops that we have met with crown our conquest.
Common attempts are fit for common men;
The rare, the rarest spirits. Can we be daunted?
We that have smiled at sea at certain ruins,
Which men on shore but hazarded would shake at?
We that have lived free in despite of fortune,
Laughed at the outstretched arm of tyranny,
As still too short to reach us, shall we faint now?
No, my brave mates, I know your fiery temper,
And that you can, and dare, as much as men.
Calamity, that severs worldly friendships,
Could ne'er divide us; you are still the same,
The constant followers of my banished fortunes,

The instruments of my revenge, the hands
By which I work, and fashion all my projects.
*Fletcher.*

'The stops'—*τἀμποδῶν.*
'Common'—*ὁ τυχών.*
'Rare'—*περισσός.*
'On land'—*χερσαῖος.*
'Hazarded'—*μέλλων.*

'We that have lived' &c.—who would weary now, living freely &c.—who has blamed the outstretched hand of *ὕβρις* as wanting commensurate length.

'Calamity' &c.—Ill-success has loosened the bond for many, not yet for us.

'The hands by which' &c.—by the *ὑπουργία* of whose hands &c.

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EXERCISE 33.

*Glendower.* I say, the earth did shake when I was born.
*Hotspur.* And I say, the earth was not of my mind,
If you suppose, as fearing you it shook.
*G.* The heavens were all on fire, the earth did tremble.
*H.* O, then the earth shook to see the heavens on fire,
And not in fear of your nativity.
Diseased nature oftentimes breaks forth
In strange eruptions; oft the teeming earth
Is with a kind of colic pinch'd and vex'd
By the imprisoning of unruly wind
Within her womb; which, for enlargement striving,
Shakes the old beldame earth, and topples down
Steeples and moss-grown towers. At your birth
Our grandam earth, having this distemperature,



In passion shook.
*G.* Cousin, of many men
I do not bear these crossings. Give me leave
To tell you once again, that, at my birth,
The front of heaven was full of fiery shapes;
The goats ran from the mountains, and the herds
Were strangely clamorous to the frighted fields.
These signs have mark'd me extraordinary;
And all the courses of my life do show
I am not in the roll of common men.
*Shakspeare.*

'Was not of my mind'—*οὐ τἀμὰ φρονεῖν.*

'O then' &c.—yes (*γε*), seeing the blaze of &c.

'Is with a kind of colic' &c.—being smitten, is pricked by some *ὠδῖς*, when the unruly blast has been shut up in the recesses &c.

'Beldame'—*παλαιγενής.*

'Having this distemperature'—*ξυνοῦσα* with such a disease.

'Of many men' &c.—there are some whom hearing I would not bear (*ἀνέχομαι*, impf. indic.) that with which you have now dishonoured me.

'Were clamorous'—*ἐρρόθουν.*

'These signs' &c.—these were not signs of the ordinary man.

'In the roll of'—*τελῶν εἰς.*

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EXERCISE 34.

'Now, men of death, work forth your will,
For I can suffer, and be still;

And come he slow, or come he fast,
It is but Death who comes at last.'
Fixed was her look, and stern her air;
Back from her shoulders streamed her hair;
The locks, that wont her brow to shade,
Stand up erectly from her head:
Her figure seemed to rise more high;
Her voice despair's wild energy
Had given a tone of prophecy.
Appalled the astonished conclave sate:
With stupid eyes the men of fate
Gazed on the light inspired form,
And listened for the avenging storm:
The judges felt the victim's dread;
No hand was moved, no word was said;
Till thus the Abbot's doom was given,
Raising his sightless balls to heaven:—
'Sister, let thy sorrows cease;
Sinful brother, part in peace!' *Scott.*

'Now, men of death' &c.—now (ye) to whom it belongs, do to me what is to-be-done.

'Fixed was her look' &c.—thus she spake unturned with glaring (γοργωπὸς) eyes.

'The locks' &c.—and from her head she set-up (ἵστημι) the shady curls of her brow.

'Her voice' &c.—and, made-savage by ills, she uttered voice as of a prophet.

'And listened' &c.—everyone expecting &c. . . . suppliant instead-of (ἐκ) a judge exchanged (ἀλλάττω) fear.

'Let thy sorrows cease'—to this point, let thy sufferings be determined (perf. imper.).

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EXERCISE 35.

You might have lived in servitude and exile,
Or safe at Rome, depending on the great ones;
But that you thought these things unfit for men,
And in that thought you then were valiant.
For no man ever yet changed peace for war,
But he that meant to conquer. Hold that purpose.
There's more necessity you should be such
In fighting for yourselves, than they for others.
He's base that trusts his feet, when hands are armed.
Methinks I see Death and the Furies waiting
What we will do, and all the heaven at leisure
For the great spectacle. Draw then your swords:
And if our destiny envy your virtue
The honour of the day, yet let us care
To sell ourselves at such a price, as may
Undo the world to buy us. *Ben Jonson.*

'You might have'—ὑπῆρχ' ἄν (make two lines of the first).

'Unfit for men'—οὐ πρέπειν ἐν ἀνδράσι.

'There's more necessity' &c.—to think thus, more to you whose business is it (πάρα) to defend yourselves than to those who endure the battle for others, I should say was necessary.

'If our destiny' &c.—if fortune envying give not victory to us bearing-the-prize (ἀριστεύειν).

'Yet let us care' &c.—nevertheless, we could exact such a price for our bodies, as to destroy in turn the whole earth buying us.

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EXERCISE 36.

I am undone: there is no living, none,
If Bertram be away. It were all one
That I should love a bright particular star,
And think to wed it, he is so above me:
In his bright radiance and collateral light
Must I be comforted, not in his sphere.
The ambition in my love thus plagues itself:
The hind that would be mated by the lion
Must die for love. 'Twas pretty, though a plague,
To see him every hour: to sit and draw
His arched brows, his hawking eye, his curls,
In our heart's table; heart too capable
Of every line and trick in his sweet favour:
But now he's gone, and my idolatrous fancy
Must sanctify his relics. *Shakspeare.*

'It were all one' &c.—it were alike, if anyone, taking a &c. . . . were to long for (see Eur. *Bac.* 1255) marriage, as I am inferior (λείπομαι) to him.

'In his bright' &c.—coming near his starry light.

'Though a plague'—though not without grief.

'To see him every hour' &c.—to spend the day (πανημερεύειν) and sitting by to write &c. (Æsch. *P. V.* 789).

'Too capable' &c.—mindful, alas! too much of his sweet form, so as to search out all corners of his graces.

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EXERCISE 37.

O, my love! my wife!
Death, that hath suck'd the honey of thy breath,
Hath had no power yet upon thy beauty:
Thou art not conquer'd: beauty's ensign yet
Is crimson in thy lips, and in thy cheeks,
And death's pale flag is not advanced there.
Tybalt, ly'st thou there in thy bloody sheet?
O, what more favour can I do to thee,
Than with that hand that cut thy youth in twain,
To sunder his that was thine enemy?
Forgive me, cousin! Ah, dear Juliet,
Why art thou yet so fair? Shall I believe
The unsubstantial death is amorous;
And that the lean abhorred monster keeps
Thee here in dark to be his paramour?
For fear of that I will still stay with thee;
And never from this palace of dim night
Depart again: here will I remain
With worms that are thy chamber-maids: O here
Will I set up my everlasting rest;
And shake the yoke of inauspicious stars
From this world-wearied flesh. *Shakspeare.*

'Death, that hath' &c.—Hades although making thee (τίθημι) not breathing, seems &c.

'Beauty's ensign' &c.—The fair-complexioned favour &c. . . . still πρέπει and has not yet changed into (ἀμείβω) &c.

'What more favour can I do?'—What other favour would you wish me ὑπουργῆσαι?

'Shall I believe?' &c.—conjecturing I might guess (τυγχάνω) &c.

'Paramour'—(see Æsch. *Ag.* 650).

'And shake the yoke' &c.—for I will lighten the unfortunate yoke of fate from this weary neck.

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EXERCISE 38 (*a*).

*Duke.* So then you hope of pardon from Lord Angelo?
*Claudio.* The miserable have no other medicine
But only hope:
I've hope to live, and am prepared to die.
*D.* Be absolute for death; either death or life
Shall thereby be the sweeter. Reason thus with life:
If I do lose thee, I do lose a thing
That none but fools would keep: a breath thou art,
Servile to all the skyey influences,
That dost this habitation, where thou keep'st,
Hourly afflict: merely, thou art death's fool;
For him thou labour'st by thy flight to shun
And yet runn'st toward him still. Thou art not noble;
For all the accommodations that thou bear'st
Are nursed by baseness.

'Be absolute for'—ἐγκαρτέρει.

'Reason thus' &c.—For, attach (ζυνάπτω) these arguments to life.

'I do lose' &c.—Who, not being a fool, would preserve this στέρημα?

'Thou art' &c.—Death simply keeps thee as a μῖμος.



'Accommodations'—κατασκευή.

(End this piece at the cæsura of the sixteenth line.)

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EXERCISE 38 (*b*).

Thou'rt by no means valiant;
For thou dost fear the soft and tender fork
Of a poor worm: thy best of rest is sleep,
And that thou oft provok'st; yet grossly fear'st
Thy death, which is no more. Thou art not thyself;
For thou exist'st on many a thousand grains
That issue out of dust. Happy thou art not;
For what thou hast not, still thou strivest to get,
And what thou hast, forgett'st. Thou art not certain;
For thy complexion shifts to strange effects,
After the moon. If thou art rich, thou'rt poor;
For, like an ass whose back with ingots bows,
Thou bear'st thy heavy riches but a journey,
And death unloads thee.

'Fork of worm'—ἄρξιν ἑρπόντος.

'What thou hast not'—τὸ πόρσω.

'What thou hast'—τὸ παρόν.

'For thy complexion' &c.—for upon unstable changes thine eye glances according to the moon.

(End this piece at the cæsura.)

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EXERCISE 38 (*c*).

Friend thou hast none;
For thine own bowels, which do call thee sire,
The mere effusion of thy proper loins,
Do curse the gout, serpigo, and the rheum,

For ending thee no sooner. Thou hast nor youth
nor age,
But, as it were, an after-dinner's sleep,
Dreaming on both; for all thy blessed youth
Becomes as aged, and doth beg the alms
Of palsied eld; and when thou art old and rich,
Thou hast neither heat, affection, limb, nor beauty,
To make thy riches pleasant. What's yet in this
That bears the name of life? yet in this life
Lie hid moe thousand deaths: yet death we fear,
That makes these odds all even.

*C.* I humbly thank you.
To sue to live, I find I seek to die;
And, seeking death, find life: let it come on.

*Shakspeare.*

'Do curse' &c.—Abuse (ἐεννάζω) the ἕρπης, gout &c., the blame of slow disease.

'An after-dinner's sleep'—ὕπνος δειπνων διάδοχος.

'To make thy riches pleasant'—a perfecting ἄρτυμα of thy treasures.

'Odds—even'—ἄνισον—ἴσον.

'I humbly thank you'—I have great obligation to thee though ἐκ σμικρῶν.

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EXERCISE 39.

Nisus erat portæ custos, acerrimus armis,
Hyrtacides: comitem Æneæ quem miserat Ida
Venatrix, jaculo celerem levibusque sagittis:
Et juxta comes Euryalus, quo pulcrior alter
Non fuit Æneadum, Trojana neque induit arma:
Ora puer prima signans intonsa juventa.



His amor unus erat, pariterque in bella ruebant;
Tum quoque communi portam statione tenebant.
Nisus ait, 'Dine hunc ardorem mentibus addunt,
Euryale? an sua cuique Deus sit dira cupido?
Aut pugnam aut aliquid jamdudum invadere magnum
Mens agitat mihi; nec placida contenta quiete est.
Cernis, quæ Rutulos habeat fiducia rerum:
Lumina rara micant: somno vinoque soluti
Procubuere: silent late loca. Percipe porro,
Quid dubitem, et quæ nunc animo sententia surgat.
Æneam acciri omnes, populusque patresque,
Exposcunt; mittique viros qui certa reportent.
Si tibi, quæ posco, promittunt; nam mihi facti
Fama sat est; tumulo videor reperire sub illo
Posse viam ad muros et mœnia Pallantea. *Vergil.*

The first three lines make four.

'Æneas'—Αἰνείας.

'Et juxta' &c.—and together his companion was guarding the gates &c. . . . pre-eminent of the (sons) of Æneas, and all who wear &c.

'Ora puer' &c.—(see Soph. *O. R.* 742).

'An sua cuique Deus' &c.—or the desire (infinitive) which rules in each (plural), is that a God to men?

'Nec placida' &c.—nor allows me to στεργειν in idleness.

'Qui certa reportent'—men to report in what state of fortune we are placed (καθιστημι).

Mœnia Pallantea'—the city of Evander.

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EXERCISE 40 (*a*).

Interea pavidam volitans pennata per urbem
Nuntia Fama ruit matrisque adlabitur aures
Euryali: at subitus miseræ calor ossa reliquit,
Excussi manibus radii revolutaque pensa.
Evolat infelix et femineo ululatu,
Scissa comam, muros amens atque agmina cursu
Prima petit, non illa virum non illa pericli
Telorumque memor; cœlum dehinc questibus implet:
'Hunc ego te, Euryale, aspicio? tune ille senectæ
Sera meæ requies? potuisti linquere solam,
Crudelis? nec te, sub tanta pericula missum,
Adfari extremum miseræ data copia matri?'

'Interea' &c.—As she enquired-for her boy came a messenger that he was dead &c. . . . and her limbs, as she heard, grew-stiff with cold.

'Amens'—*συθεῖσα* in madness.

'Cœlum dehinc' &c.—she uttered the sharp *ἰύγμὸς* of a shrill cry to heaven.

'Extremum'—in last address.

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EXERCISE 40 (*b*).

'Heu, terra ignota canibus data præda Latinis
Alitibusque jaces, nec te tua funere mater
Produxi, pressive oculos aut volnera lavi,
Veste tegens, tibi quam noctes festina diesque
Urgebam et tela curas solabar aniles.
Quo sequar? aut quæ nunc artus avolsaque membra
Et funus lacerum tellus habet? hoc mihi de te,
Nate, refers? hoc sum terraque marique secuta?



Figite me, si qua est pietas, in me omnia tela
Conicite, o Rutuli, me primam absumite ferro;
Aut tu, magne Pater divum, miserere, tuoque
Invisum hoc detrude caput sub Tartara telo,
Quando aliter nequeo crudelem abrumpere vitam.'
Hoc fletu concussi animi, mœstusque per omnes
It gemitus: torpent infractæ ad prælia vires.
Illam incendentem luctus Idæus et Actor
Ilionei monitu et multum lacrimantis Iuli
Corripiunt, interque manus sub tecta reponunt.

*Vergil.*

'Quam noctes festina' &c.—which I by night, by day (adjectives) was working, an old woman toiling with the shuttle.

'Hoc mihi de te' &c.—surely thou dost not give back (aorist) thy head alone [to me] who followed? &c.

'Torpent infractæ' &c.—all their courage, with readiness for battle, is let go and gone (*φροῦδος*).

'Ilionei monitu' &c.—Thus Iulus and Ilioneus ordered.

## INDEX OF PHRASES AND COMBINATIONS CONNECTED WITH NOUNS REPRESENTING LEADING IDEAS.

[CARE must be taken, in using this index, to ascertain the meaning of the several words and combinations, by means of a Lexicon, if necessary. Many other combinations may also be made of the words found here, which it would have been superfluous to have specified.]

AGE (i. e. old age). γῆρας—πένθιμον—δυσπάλαιστον—ἀναιδείας πλέον—γήρᾳ καταφθινεῖν—λευκὰ γήρᾳ σώματα—δυσώνυμον ἐς γ. ἐλθεῖν—γήρως ἔσχατον τέρμα. γέροντα νωμᾷν πόδα—παλαιὸν σῶμα—γηροβοσκός—γηροβοσκεῖν—ὁ γηράσκων χρόνος.

BLOOD. αἷμα—νεοφόνον—χλωρόν—ἐρεμνόν—μελανθές. ἀνδροφθόρου βεβρῶτες αἵματος λίπος—αἷμα, αἵματος ῥοὰς πάσασθαι—ἰὸς αἵματος μέλας—δεῦσαι γαῖαν αἵματος—πεφυρμένη χθὼν αἵματι—γῇ αἷμα δωρεῖσθαι—αἱματηραὶ χέρες—αἱματόρρυτος, αἱματωπός, αἱματοσταγής, πέλανος αἵματος—(and of kindred) συγγενές, ἐμφύλιον αἱ—πρὸς φύσιν αἵματος.

BRIGHTNESS. ἀκτίς, σέλας, λάμπας, φέγγος—ὀμμάτων, ἡλίου, ἡμέρας, οὐρανοῦ. ἐφέστιον σέλας—λαμπάδων σέλας—φέγγος οἴκων—φαιδρόν, φαεννὸν σέλας.

BURIAL. τάφος—τύμβος. ὀρθὸν χῶμα τάφου—μοῖραν λαχεῖν τάφου—ἕρμα τάφου ποταίνιον—τάφου μὴ πολείπεσθαι—κατασκαφαὶ τάφου—σῶμα τυμβεῦσαι



τάφῳ—τάφρον ἐς κοίλην τύμβου—ὄρυγμα τύμβου δεινόν—τυμβόχωστον ἕρμα—τυμβόχοα χειρώματα.

CHARIOT. ἅρμα—ὄχος—ἁρμάτων ὄχοι—τρίπωλον, τέθριππον, τέτρωρον, ἅρμα, also ὄχημα—τετραόρων ὀχήμαθ' ἁρμάτων—ἁρμάτων ἐπεμβάτην—κολλητῶν ὄχων—τετράζυγοι, εὔκυκλοι ὀχοι—ἐντύνειν ἵππους ἅρμασι—ἐν ἵπποις ἑστάναι—ἵππων ὄχημα πωλικόν—ἵππους φιληνίους ὑφ' ἅρματ' ἀγαγεῖν—ἀξόνων χνόαι—θραύσαντες ἀντύγων χνόας—ἐκπεσεῖν ἀπ' ἀντύγων—τροχοί—τροχῶν σύριγγες.

CHILD. παῖς—παίδων βλαστήματα, γοναί—τέκνα, τρίπτυχοι τέκνων γοναί—τέκνων ξυνωρίς—εὐγενὴς τέκνων σπορά—βλάστας πατρὸς γενεθλίους—παιδὸς βλάστας. βλάστημον ἀλδαίνοντα σώματος πολύν—ἐξ οὗ 'τεκνώθη Λάϊος—σπέρμα, τέκος, γενναῖον, δύστηνον—σπέρματ' ἀνδρὸς τοῦδε.

COUNTRY. πατρίς—πατρῷος οἶκος, θάλαμος—πατρῴων οἴκων, πατρῴας χθονός, ἕδραι, βωμοί—πατρῷον οὖδας χθονός—πατρῷον ἄστυ γῆς, ἑστίας βάθρον—πατρίδος ἐξωθούμενον—ἐμβατεύειν πατρίδος—πατρίδος ἐστερημένος—or with πάτρα and πάτριος. See also HOME.

DEATH. Ἅιδης—δυσκάθαρτος Ἅιδου λιμήν—Ἅιδου θανασίμους οἰκήτορας—ἀλάστορες Ἅιδου νέρτεροι—εἰς Ἅιδου μολεῖν—ἀναύγητος, ἄγριος, πόντιος Ἅι.—Θάνατος—μοῖραν θανάτου προσλαβεῖν—πρὸς τέρμα κέλσαι θανάτου—θαν. ἐγκαρτερεῖν—Θανάτου τέλος, τελεύτη—οἱ τεθνηκότες, κεκμηκότες, θανόντες—θανόντος ὄμμα συγκλεῖσαι—ἐκτήσαθ' αὐτῷ θάνατον—νεκρῶν ἐρείπια—νεκύων ἀμενηνὸν ἄγαλμα, σκία—δῶμα νέρτερον νεκύων—νεκρὸν ταφῆς ἄμοιρον—μέτοικος ἐν νεκροῖς.

EYE. ὄμμα—ταυροῦσθαι, συμβαλεῖν ὄμμα—συννεφεῖν ὄμμα. ὀμμάτων κατάστασις—τυφλοῦσθαι φέγγος ὀμμάτων—ταυρόμορφον ὄμμα—δακρύοις πεφυρμένον—ὄμμα σοῦ κατηγορεῖ—ξηρα ἄκλαυστα ὄμματα—ὀμμάτων ἀχήνιαι—ξύναιμον ὄμμα (of presence) δυσθέατον ὄμμα (sight)—ὀρθοῖς ὄμμασιν ὁρᾷν—ὀμμάτων βολαί, κόραι—διαστρόφους κόρας ἑλίσσειν—δεργμάτων βολαί—ἀποστρόφους αὐγάς—ἀστραπή τις ὀμμάτων—ποῖον ὄμμα πατρὶ δηλώσω—ὄσσε—στάζειν ἀπ' ὄσσων δάκρυ—ἀγρίοις ὄσσοισι παπτήνας.

FIGHT—STRIFE—CONTEST. ἀγών. ἀγῶνα ἐξιέναι—εἰς ἀγῶνα συμπεσεῖν—ἀγὼν καλλίνικος—νεῖκος, μάχη, ἔρις—νεῖκος μάχης—ἔριδος ἀγών—ἄμιλλα ξιφήφορος—ἔριδος κλύδων—ἔρις ὅπλων—ἔριδα, νεῖκος κ.τ.λ. συμβαλεῖν—διὰ μάχης κ.τ.λ. ἐλθεῖν—εἰς ἀγῶνα κ.τ.λ. ὁρμώμενος—ἐν μάχῃ δορὸς, χερῶν.

FIRE, FLAME. πῦρ—πῦρ ἀνάπτειν—ἀνηφαίστῳ πυρί—ἄγγαρον πῦρ—ὑπ' εὐαγγέλου πυρός—πυρὸς παραλλαγαί—πυρὸς ποταμοὶ ἐκραγήσονται—πάμφλεκτον πῦρ—πυρὸς φλόγα—ναυσὶν ἐμβαλεῖν φ.—καθάρσιος—ἐφέστιος—αἰθαλοῦσσα φλὸξ βροντῆς—βροντῇ καὶ κεραυνίᾳ φλογί—φλογὸς μέγαν πώγωνα.

GRIEF. ἄλγος—ἄχος—γόοι—λύπη—ἀλγήδονες—θρῆνος—λύπης παραψυχή—γόοις συνήδομαι—ἄλγος, ἄχος κ.τ.λ. ἅπτεται φρενῶν—χωρεῖ πρὸς ἧπαρ—γόων στεναγμοί—γόοις ἐκτήκομαι, ἐγκεῖμαι—γόους κατάρχομαι—ἰηλέμων γόων ἀοιδὸς—μέλψασα θανάσιμον γόον—ψυχαγωγοῖς ὀρθιάζοντες γόοις—γόων οὐκ ἀσήμονες φθόγγοι. See also TEARS.

HAIR. κόμη—πλόκαμος—κόμης πλόκαμος—βόστρυχος—ἀκήρατοι κόμης πλόκοι—ξανθίσματα κόμης, βοστρύχων—κεκαομένος πλόκαμον—δοῦναι πλόκαμον τάφῳ



—κόμην ἀπέθρισας—στέφανον ἀμφὶ βοστρύχοις—βοστρύχων ἀναδήματα—πλόκαμον ἀναδέτου κόμης—κόμη ἀκτένιστος ᾄσσεται—πλόκαμον αὐχμηρὸν ἠγρίωσαι.

HANGING. βρόχος—ἀρτάνη—βρόχον δέρῃ εὐτρεπίζειν—ἅπτειν κρεμαστόν—κρεμαστοῖς ἐν β. ἠρτημένη—ἀρκύων βρόχοι—ἕρκη βρόχων—βρόχῳ μιτῶδει καθημμένη—πλεκταῖσιν ἀρτάναισι λωβᾶται βίον—ἀρτῆσαι δέρην.

HOME—HOUSE. δόμος—δῶμα—πατρῷον δῶμ' ἑστία τε—δώματος στεγαί, ἕδραι—ἕδραι παλαιᾶς ἑστίας—δῶμα βασιλικὸν, τύραννον, τυραννικόν—ἕδος παλαιοῦ δώματος—πλειόθυφεῖς δόμοι—δόμους ἐφεστίους—δόμοι κεῖνται χαμαιπετεῖς—ἄνδρας ἐξανιστάναι δόμων.

JOY. ἡδονή—χαρά—ἡδονῆς ὕπο, οὕνεκα—βραχεῖα τέρψις ἡδονῆς—πάντ' ἐφέντες ἡδονῇ—χαρᾷ μέτωπον ἰάνθη—χαρᾷ μὴ 'κπλαγῇς φρένας—ἀνωλόλυξα χαρᾶς ὕπο—χαρμάτων, χαρμονῆς τητώμεθα—μαίνεται ὑφ' ἡδονῆς.

KING—ROYALTY. ἄναξ—τύραννος—ἄνακτος βασιλικὸν κάρα—σέβας τυράννου, τυραννικόν—κράτος βασιλικόν—σκῆπτρα καὶ θρόνοι—σκῆπτρα παλαιὰ νωμᾷν, ἀμφέπειν—σκῆπτρα γαυροῦται λαβών—τύραννον εἶναι μᾶλλον ἢ τύραννα δρᾷν—τύραννα τολμᾷν, σπεύδειν—χώρας πρυμνήτης ἄναξ—ἀρχηγέτης—γῆς κράτη τε καὶ θρόνους νέμειν—δεσπόζειν θρόνων—ἐκπεσεῖν δηναίων θρόνων.

KNEELING. γόνυ κάμπτειν—πρὸς γαῖαν, (πέδον, οὖδας) καθιέναι γόνυ—προσπίπτειν, περιπτύξαι γόνατα—γονάτων πρωτόλεια θιγγάνειν, ἱκετεύειν, ἐξαρᾶσθαι—σοῖς προστίθημι γόνασιν ὠλένας—γόνασιν ἐξάπτειν

σῶμα—προσπίτνωσε γούνασι—γουνάτων ἀπώσασθαι. See also SUPPLIANT.

LIFE—SOUL. βίος—ψυχή—τέλος κάμπτειν βίου—βίος ἀβίωτος—βίον ἐκπονεῖν, ἐκπλῆσαι, ἐξαντλεῖν—ἐκπνεῦσαι ψυχήν, θυμόν—βίοτον ὀγκῶσαι μέγαν—βίον τροφεῖα πορσύνειν—βίον κρύπτειν παρ' Ἅιδην—πρὶν μοῖραν ἐξήκειν βίου—ἀπέψυξεν βίον—πνεῦμ' ἀπέρρηξεν βίου—τέρμα συντρέχειν βίου—ψυχῇ διδόντες ἡδονήν—ψυχὴν ἐν τάφῳ κατοικίσαι—νέαν ψυχὴν ἀτάλλειν—ψυχῆς ἀφειδήσαντε—ψυχὴν προβάλλοντ' ἐν κύβοισι—ψυχορραγεῖν—ψυχῆς κόμιστρα—ψυχὴν ἆθλα τιθεμένην ὁρῶ.

LIGHT. See BRIGHTNESS and SUN.

LOVE. ἔρως—πόθος. κέντροις ἔρωτος ἐκπεπληγμένη—θελκτήρια ἔρωτος—ἔρωτος ἡσσᾶσθαι—ἔρως ἐτόξευσε—θελξίφρονες ἔρωτες—εἰς ἔρωτα πεσεῖν—σχεθεὶς ἔρωτι—διωκαθεῖν ἔρωτα—στάζειν πόθον κατ' ὀμμάτων—διὰ πόθου ἐλθεῖν—βλεφάρων πόθον εὐνάζειν—ἐντεθέρμανται πόθῳ—δεδηγμένος πόθῳ—ἐφριξ' ἔρωτι—θάλπειν κέαρ ἔρωτι.

MADNESS. μέμηνας ἤδη—ἀδελφὸν ὁρῶν μεμηνότα—ἠγγέλης μανείς—μανεὶς ἐκ θεῶν—μανίαις ἀλαίνων—μανιάσιν λυσσήμασι, λύσσαις—θεομανεῖ λύσσῃ δαμείς.

MARRIAGE. γάμος—λέκτρα—λέχος—γαμεῖν γάμον, λέκτρα, βασιλέως—γάμον συνάπτειν—ἀνόσιον γήμας γάμον—ἁρμόσαι παίδων γάμους—γάμοις βασιλικοῖς εὐνάζεται—νεοδμῆτες γάμοι—γάμων ἀπεζύγην—ἄζυγες γάμων—φεύγουσα συγγενῆ γάμον—λέκτρων ἐστερημένη—λέκτρα νυμφευτήρια—νεόσσων ὄρφανον βλέπειν λέχος—λέκτρων, εὐνῆς σύννομος—νύμφης



ἱμέρῳ πεπληγμένος—ὦ νυμφεῖα καὶ λέχη—νύμφη δουρίληπτος—ὀρφάνη ξυναόρου.

MURDER. σφαγή, φόνος—θανάσιμοι, αὐτοχείρες, καράτομοι, σφαγαί—καιρίους σφαγάς—ἔτλη σφάγια παρθένου κτανεῖν—ἐν σφαγαῖσι βάψασα ξίφος—ἐς σφαγὰς ὦσαι ξίφος—οἴχεται σφαγείς—σφάγια γενναίων τέκνων—πέδιον ἐμπλῆσαι φόνου—αὐθέντης φ.—αἷμα μηλείου φόνου—χεῖρα χραίνεσθαι φόνῳ—ἐπέσχε χεῖρα μαιμῶσαν φόνου—φόνου κηκὶς, θρομβοί—γῆν φυράσειν φόνου—φόνου ὀξυμηνίτου δίκαι. See also BLOOD.

NIGHT—DARKNESS. νύξ—ὄρφνη—σκότος—νυκτὸς ὀρφναίας σκότος—ὄρφνη σκοτεινῆς νυκτός—ὄμμα νυκτὸς ἀστερωπόν—νύχιος σκότος—νυχίους ὀνείρους—νυκτὸς αἰανῆς σκότος, κύκλος—σκότῳ ἀμαυροῦσθαι—ἐν μεταιχμίῳ σκότου μένει—σκότον δεδορκώς.

SEA. θάλασσα—ἅλς—πόντος—οὐ πεδοστιβής—ἁλμυρὰ ὁδὸς θαλάσσης, κυμάτων—κλύδων θαλάσσιος—δρόσος θαλασσόπλαγκτος—βένθος θαλάσσιον—κῦμ' ἐκπερᾶσαι—πρὸς κῦμα λακτίζειν—δίαυλοι, παλίρροια, κυμάτων—στενωποῦ πλησίον θαλασσίου—κλυδωνίῳ πληγεῖσα ναῦς—κῦμα κυκλεῖταί με ἀμφίδρομον—ἄγχι πελαγίας ἁλός—οἶδμα ποντίας ἁλός—ἀκταὶ ἁλίρροθοι—ἐπιδρομὴ πλημμυρίδος. And metaphorically κλυδώνιον κακῶν, χολῆς, κ.τ.λ.

SHIELD—(Defensive armour)—ἀσπίς—ἀσπίδος κύκλος, κύτος—ἀσπίσιν πεφρικώς—ἀσπισιν δοριπόνοις—ἀσπίδων πλευραί—ἄχαλκος ἀσπίδων—ἀσπὶς οὐ σμικρὰ θράσους—παρ' ἀσπίδος γυμνωθὲν δόρυ—πολλὴν ἀθροίσας ἀσπίδα—παρ' ἀσπίδας εὕδειν—ὅπλα—ὅπλοις χρυσέοισιν εὐπρεπής—χαλκηλάτοις ὅπλοις ἠσκημένος

— ὅπλων ἐπιστάτης — ὅπλων παντευχία — κύκλα χαλκέων ὅπλων.

SHIP. ναῦς—ἐκίνησεν πόδα—νηὸς οἰακόστροφος—ναὸς ἐσβῆναι σκάφος—ναῶν στόλος, ἐμβόλοι—ναυτίλων ὀχήματα—ὄχημα ναὸς πολύκωπον, ὠκύπομπον—ναυστολεῖν ἅλιον ὑπ' οἶδμα—ναυστολεῖν τὰς ξυμφοράς—βαρβάροισι πελάγεσι ναυσθλούμενον—ναυτίλῳ, ναυπόρῳ πλάτῃ—ναῦς ἐνταθεῖσα πρὸς βίαν ποδί—χαλᾷ, τείνει πόδα—εἰς ἄντλον ἐμβήσῃ πόδα—σκάφος ἐπόντισε—σκάφη νεῶν ὑπτιοῦτο.

SILENCE. σίγη—εὐφημία—σίγην τῶνδε θήσομαι πέρι—σιγώμενον εἶχε τὸ κῆδος—πάντα σιγηθήσεται—σίγα προσμένειν—σίγῃ πτήξειαν ἄφωνοι—εὐφημία 'στω—εὔφημον κοιμῆσαι στόμα—γλῶσσαν εὔφημον φέρειν—σῶζε τὴν εὐφημίαν.

SKY. αἰθήρ—οὐρανός—αἰθέρος, οὐρανοῦ πτυχαί, μυχοί, ἀναπτυχαί, πλάκα — βάθος ἀστερωπόν, σεμνόν — οὐράνιος πολος—οὐράνιον ἕδραν—τὴν ἐν ἄστροις οὐρανοῦ ὀδόν—λευρὸν οἶμον αἰθέρος.

SLEEP. ὕπνος—φίλον ὕπνου θέλγητρον—ὕπνῳ παρειμένος—βλέφαρα κοιμῆσαι, συμβαλεῖν, ὕπνῳ—ἀφρασμόνως ὕπνῳ νικώμενος—κοιμίσαι (τινὰ) χθονί—ὁ παντογήρως ὕπνος—ἀνάστασιν ἐξ ὕπνου—ὕπνου διαδόχου φεγγος—ὕπνου ἀντίμολπον ἄχος—ἐξ ὕπνου ἐπτοημένη—μαλαχθεὶς ὕπνῳ—ἐγερθεὶς, κἀπολσκτίσας ὕπνον.

SPEAR — SWORD — (Offensive arms). ἔγχος—δόρυ—λόγχη—ξίφος—ἔγχη συνάπτειν—ἔγχος πρόχειρον ἁρπάσαι—ἐς δορὸς τάξιν μολεῖν, ἐλθεῖν, στῆναι—δορὸς σύμμαχοι, ῥώμη—ἐν τροπῇ δορός—δορὶ, ξίφει, ἐστολισμένοι — δόρασι μεταιχμίοις — δορὸς ταχεῖαν



ἅλοκα — μαργῶν ἱέναι δόρυ — δορύξενος — δοριπετής — λόγχη δορίπονος — μυρίας λόγχης σθένος — ξίφος πρόκωπον, μελάνδετον—δίστομον—ἐς σφαγὰς ὦσαι ξ.—λαιμῶν διῆκε ξ.—ξίφει κατάρξομαι, κατεργάζομαι, καρατομεῖν—οἰκεῖον ἅλμ' ἐπὶ ξ.—ἐκκεκώφωται ξ.—κοιμῆσαι ξ.

STARS. ἄστρων χόρος, ὁμήγυρις — οὐρανὸς ἀθροίζων ἄστρα—ἄστρων ὑπέρτερον βέλος—ἄστρα ὠμάρτει θεᾷ—ὁδοὺς ἄστρων φαεννάς—ἄκριτος ἄστρων χόρος—ἀστερωπὸν οὐρανοῦ δέπας—φλέγων ὑπ' ἄστροις οὐρανός—ἄστρων ἀντολὰς, δυσκρίτους δύσεις—πῦρ πνεόντων ἄστρων χοραγέ—παμφεγγεῖς ἄστρων ῥιπαί—ἄστρων ἐκλέλοιπεν εὐφρόνη. See also BRIGHTNESS—FIRE.

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